

## DOMESTIC MISSIONS

THE

# Protestant Episcopal Church.

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MAY, 1859.

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### Drawing out the Parishes.

THIS seems to be the great desideratum in our missionary work. It has never yet been done. It must be done more fully, as well for the good of the Church, as for the missionary cause. How can it be done more widely, more effectually, is a great question of simple duty and interest, for all the ministers and members of the church, to ponder and to answer. As water never rises higher than its level, so the missionary results, in contributions and in efforts, can never go beyond the missionary spirit, in the hearts of the ministers and members of the Church of Christ. And as a practical test, this may be useful in many ways; in sorrow and shame for past deficiencies and short-comings; as an awakening motive to new efforts, in serious consideration, earnest prayer, and willing sacrifices; and as the only means for increasing the life, and promoting the extension of the Church and Kingdom of Christ.

What if all our parishes were alive with the true missionary spirit? Would they not welcome and circulate missionary intelligence? Would they not feel for, and pray for the missionary in his privations, and sorrows, and trials? Would they not rejoice in the tidings of his successes and triumphs? Would not every pastor delight to stir up and draw out his parish in mis-

sionary zeal and interest, and liberality? And would not the people of every parish delight to hear about the work of missions; and respond to the calls for prayer for missions, and for free-will offerings for their promotion?

But when half of our parishes do nothing, what shall we say? Rather let them answer to their conscience and to God. And as for those who do something, how little is it in the general, with some few rare exceptions, more than a mere acknowledgment of the duty and the privilege? What we want everywhere is more of the true missionary spirit, and this is the mind of Christ in the high contemplation of whose work and passion, the great apostle exclaimed, "Look not every man on his own things, but every man also on the things of others," and with his flowing tears and prayers, for the assembled elders of the church of Ephesus, he has preserved for us a choice and stirring precept of the suffering and exalted Saviour: "How that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give, than to receive.'"

When will our parishes, one and all, look into this perfect law of Christian liberty and love, and continue therein? We need to go back to first principles. We need more of the mind of Christ, and of the love of Christ, and of the power of Christ, upon our hearts, and in our work. "O Lord, raise up, we pray thee, thy power, and come among us, and with great might succor us."

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### *Letter from Bishop McCoskry.*

#### ENCOURAGEMENT IN MICHIGAN.

UNDER date of Detroit, March 18th, 1859, the Bishop writes:—

\* \* \* I have had letters from four important places within the last week, asking for a missionary, and an organization of a church.

Last week I consecrated a very neat brick church at Hillsdale; completely finished and free from debt. It was commenced last June. It was



the work of a few pious ladies; not a male communicant in the church. I have consecrated three new churches within a few months, and have three more completed. You thus perceive that God continues to us his blessing. I have never had such numbers in church on Sundays and in the week, in my own church, all winter and at present. To God be all the praise. We have lost Bramwell. He died in February, a devoted servant of Christ. I want two good men for Lake Superior

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### *A Week in Virginia.*

On Thursday morning, March 31st, we left home for an absence of ten days, and after a pleasant journey, in the early afternoon, came to Philadelphia. There, at 5 P. M., it was our privilege to join in the solemn and impressive evening service at St. Mark's. The noble church, the large and devout attendance, the gathering shades of evening, and the *De Profundis*, sung with sweet and touching tenderness, not only made us to feel at home, but gave a real proof of the widespread and powerful influence of Lent, when, in so many thousand temples, and from so many tens of thousands, in our own and other lands, go up the litanies and misereres of the ages, to the unchanging throne of grace, eternal in the Heavens.

On Friday morning, resuming our journey, we came to Baltimore, and after transacting some business for the Committee, we had the privilege of calling on the Bishop, the Rectors of St. Paul's and Grace churches, and other friends. Never did the Monumental City look more beautiful than on that bright day. It seemed to share in and reflect the joy of Churchmen, at the good tidings which the Bishop and Clergy rejoiced to communicate, that the Church Home and Infirmary was entirely paid for. There it stands, upon its crown-capped hill, a fitting monument of earnest zeal; an open fountain for all time, of health and blessing, for the body and the soul.

Leaving Baltimore, we reached Washington, at 5 P. M., but too late for the evening service in any of the Churches. The

quiet aspect of the city, now, was in striking contrast with the busy, exciting, and anxious interests which not only fill the Capitol, but engross all classes and persons, when Congress is in session. We here transacted some business, on behalf of the Committee, and had the privilege of an interview with the Secretary of War, in reference to an urgent and highly respectable memorial for Missionary services, in the territory of New Mexico.

On Saturday morning, April 9th, very early, we took the steamboat Baltimore, and, after a pleasant sail upon the beautiful Potomac, and a renewed contemplation of that scene which never tires, Mount Vernon, with its sacred and blessed memories, at Acquia Creek, we took the cars for Petersburg, where we were engaged to spend the Sunday. Passing through Richmond in a drenching rain, we were cheered by the kind greeting of the Rector of St. James', and reaching Petersburg, were soon at home in the pleasant rectory of St. Paul's, and with the hospitable kindness of the Rector, and his family. We were also welcomed by the cordial greeting of the warm-hearted Rector of Grace Church, who is doing here a noble Missionary work, not only in spirit and in will, but in deed and truth.

On Sunday, the 4th in Lent, though the clouds and rain without cast somewhat of gloom upon the scene, the beautiful church, the animating service, and liberal contributions, soon dispelled it, and preaching in the afternoon in Grace Church, to a crowded congregation and in the evening at St. Paul's again, we feel that in our labor we were strengthened and refreshed, and found "it good to be here," where cordial kindness and warm-hearted earnestness had prepared the way.

At Petersburg we found many links of association with several of the most excellent Bishops of the Church. It was once the parish of the earnest and successful labors of the present Bishop of Alabama; a class of more than ninety having at one time been confirmed, as the fruits of his zealous labors, not a few of whom, with their whitened locks, and mature



piety and attachment to the Church, survive, to cherish the memory, and carry out the instructions of the faithful Pastor and now laborious prelate. We found also relatives here of the lamented Bishop Freeman, and Bishops Otey and Atkinson, so that this is a favored and radiant centre of interesting ties and hallowed associations.

On Monday afternoon it was our privilege to visit the old church at Blandford, the parish church of the still remembered and cherished Dr. Syme, whose tomb lies in the shade of the church, and the beautiful churchyard and cemetery adjacent are in entire harmony with the beauty of the scene. As we left the churchyard a funeral train approached, of persons in the humbler walks of life, with the excellent Rector of Grace Church in close and earnest converse with the mourners, as we doubt not, in fitting words of comfort and instruction. We felt that here the zealous labors of the Rector of St. Paul's, sustained and seconded by an able and devoted congregation, and the well-directed and efficient efforts of the Rector of Grace Church, soon to be rewarded by a larger and more substantial church, make Petersburg a favored seat and centre of the power and influence of the Church for good.

On Tuesday morning, April 5th, we took the newly opened railroad from Petersburg to Norfolk, which soon and pleasantly brought us to the kind welcome of the Rector of Christ Church, and the closing services at St. Paul's, where we met a like warm welcome. Here for three days, we enjoyed to the full, the services of this hallowed season. and felt it was a privilege to lend our aid to the abundant labors of the two Rectors, who have had the services of the Church, with an address or lecture, twice a day since Lent began. Their earnest efforts have been well seconded by a large and devout attendance of the people, and on six occasions during our brief stay in Norfolk, not only in our Missionary work, but otherwise, was it our privilege to address the word of exhortation and instruction to the people.

It was pleasant to remember here, with sadness and yet

with gratitude, the season of the pestilence, when the devoted Jackson, Rector of St. Paul's, battled nobly and gloriously fell; a noble monument proclaiming at his hallowed grave, the triumph of his faith and patience, and the deep gratitude of his devoted people. Well did the voice from heaven there proclaim, "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors and their works do follow them." It was hard to realize at this time of opening spring, when health and beauty seemed to live and smile around; that, in that short, sad season, so many as *twenty-five hundred persons*, victims of the pestilence, were borne away to their long home. And yet it was even so, a year, a season, long to be remembered in many a darkened home, in many a saddened heart.

On Thursday evening, we crossed to Portsmouth, the scene of labor and triumph for the devoted, sainted Chisholm; and in his church, St. John's (it seemed rightly named for his lovely and beloved character), renewed and beautified, we saw upon the walls a meet memorial of their lamented pastor, faithful unto death, with this inscription: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." We came to Portsmouth at the instance of the venerable Rector of Trinity Church, who, after thirty-seven years of faithful labor, finds his ancient sanctuary, built in 1762, in beauty renewing the vigor of its youth, while in his sorrows and infirmities he is cheered and aided by his own son in the flesh and in the faith; a beautiful instance of father and son ministering at the same altar, and breaking the bread of life to the same people. Here it was our privilege to preach a missionary sermon, attended by the Rector and his assistant; and our kind friends the Rectors of St. Paul's and Christ Churches in Norfolk.

On Friday, April 8th, at noon, after a pleasant service in Christ Church, we took leave of Norfolk, hoping, at no distant day, to renew the profit of this our first and most agreeable sojourn in that pleasant and warm-hearted city.



Our approach to Richmond, with a glorious sunset lighting up the hills, the river, the bridges, and the landscape round, gave us an earnest of our warm welcome and pleasant stay. Our home was with the Rector of St. James', and a good night's rest enabled us on Saturday, to enjoy the varied duties and employments of the day.

In the morning we were privileged to visit the Rector of St. Paul's; to see the new Grace Church, whose vigorous growth attests the zeal of its devoted Rector; to form the acquaintance of the Rev. Richard Wilmer, whose valuable services have been secured for a new enterprise in the immediate neighborhood of the city; and afterward to call upon the excellent Rector of the venerable St. John's Church, on Church Hill, which stands a landmark of the olden time, and is associated in the memory and hearts of all who visit it, with the stirring words of Patrick Henry, "Give me liberty, or give me death!" and with the flowing locks and earnest labors of the sainted Bishop Moore, who here with silvery voice and touching tones proclaimed glad tidings of peace and salvation. The view from Church Hill, and the Rector's residence, is picturesque and beautiful, and the very air seemed to breathe health and life.

At 5 P. M. we enjoyed a quiet service and gave a word of exhortation, at the Monumental Church; and, at 8 o'clock, with the Rector of St. James', met a number of gentlemen, who meet the Rector every Saturday evening for conversation and instruction in the Scriptures, and the usages and doctrines of the Church. This is a gratifying instance, among others, where the clergy are taking hold of, and enlisting the interest and co-operation of the *men*, as well as the *women* committed to their charge. In classes like to this, judiciously conducted, with ability and kindness on the one hand—and humility and docility on the other, we have the earnest of a gratifying increase, not only in religious interest, but also in Church work, among the young and active men of our communion. There is much of moral and spiritual power in this favored class, which only needs to be cherished and developed, to make it

mighty through God, to the pulling down of strongholds, and building up the best interests of the Church and of the faith.

The morning of the Fifth Sunday in Lent, opened up to our short-sighted view most unpropitiously, with dark clouds and heavy rain, continuing through the day and evening; and yet, as the earnest Rector of St. Paul's most truly said, "The Lord of the weather is also the Lord of the church and of the harvest, and can make what seems most adverse, work the most for good." There is always light above the clouds, and in the gentle rain, or even "the wind and storm fulfilling his word," we see the earnest and sure pledge of showers of blessing on the parched and thirsty heritage of God. We preached in the morning in St. Paul's, in the afternoon in the Monumental Church, and in the evening at St. James', and hope that the bread then cast upon the waters may be found after not many days.

One thing is certain, the spirit of church life and church extension is here most evident, and must develop more and more, as an enlarged and earnest missionary spirit shall bring forth its growing and blessed fruits. The memory of Washington here breathes from Crawford's noble statue; and the spirit of loyalty to the Constitution and the Union, and to the prayer-book and the English reformation, have taken a strong hold of the church heart of this chief city of the Old Dominion and her sister cities. May the Church of our love, in its life and power, its integrity and purity, its fullness and preciousness, here be more and more highly prized; and fully proved as time rolls on, and thus "the Church of the living God, which is the pillar and ground of the truth," may prove the shield and safeguard of our liberties and hopes; as well as a never-failing fountain of spiritual grace and blessing. Long shall we cherish the pleasant memory of this brief but hallowed "week in Virginia," so full to overflowing of sacred services, refreshing labors, and cheering hopes. It has added not a little to our growing debt, in all the land, for kindness, hospitality, and cheerful, hopeful tokens in our work and cause. "For God and for his Church" be still our motto and our crown.



### Spontaneous Giving.

THE following letter to the Secretary, from an unknown spontaneous giver, post-marked Huntsville, Missouri, will speak for itself :

DEAR SIR :—I have just finished the perusal of your “Lent and Easter Appeal,” and am deeply impressed with the superlative importance of our Church waking up to redoubled vigilance in the performance of its high duties. As you state, *the masses* are not reached, and the painful result cannot be denied or hidden. Can this fail to produce an humbling and humiliating influence on every zealous Christian, or fail to infuse in him an earnest desire to bring about a better and more heavenly state of affairs ? Inclosed you will find five dollars, to be applied to the cause of Domestic Missions, with my regrets of inability to subscribe more liberally. T.

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### Indiana.

#### *Mishawauka—Rev. E. Birdsall.*

REGULAR services were held in this place, first in connection with Bristol ; and, when the latter place was transferred to the charge of the Rev. Mr. Stoy, the present efficient Missionary to Lima and Bristol, in connection with Goshen, up to the 5th of September. At that time, with him, with mutual regret, the pastoral tie was severed.

Although there was much to discourage and dishearten, I can now look back upon my labors in this parish with a degree of satisfaction and a heart full of gratitude to the Giver of every good and perfect gift.

The numerical increase has not been great, but there has been a gradual growth of that, without which increase in numbers but adds weakness—viz., the spirit of love, peace, and joy in the Holy Ghost. It is a united parish. They are yet without a clergyman, though every effort has been made to secure one.

Goshen, too, is a hopeful place. It is a growing town, the county-seat of Elkhart county, twenty-one miles from Mishawauka by railway.

With but occasional services, the few Church people there have, with “one heart and mind,” done what was in their power toward securing and sustaining the full services of the Church.

There is not a male communicant of the Church in the town. The women have been the working body. They have raised already several hundred dollars toward building a church edifice. Could a faithful Missionary be found to enter this part of the field, and take these two places under his care, I believe he would meet with considerable encouragement.

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*Logansport and Delphi—Rev. E. Birdsall.*

I HAVE officiated regularly in these two places on alternate Sundays since the 12th of September. I have also officiated in both places, as far as I have been able to do so, on all the greater festivals and fasts of the Church. In Delphi, my present place of residence, I have read service and lectured sometimes, and sometimes twice during the week, in addition to the above named services.

On the occasion of our Bishop's visit, on Sunday last, five renewed their vows in the apostolic rite of confirmation. Both these parishes are in a feeble condition, but we think we see signs of vitality and growth. But it is much to be regretted that both places must be dependent upon one clergyman. This makes it necessary, too, in a good measure, to merge the clergyman into the mere preacher. But the great want is the man. Each place is anxious to secure my exclusive services, and is willing to pledge itself for the additional amount necessary to be raised in that case.

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*Kansas.*

*Leavenworth City—Rev. Hiram Stone.*

As I gave you a somewhat full statement concerning our Mission soon after Bishop Kemper's visit last November, there remains but little of interest to be said at this time.

Our population is extremely fluctuating; and while we have a very uncertain attendance upon our services from the mass, I have counted such families and individuals upon whom we count with certainty as stable parishioners while they remain in the town.

Until September last we were without a church, and consequently had no proper place for the administration of the Communion. But since then I have celebrated the Holy Eucharist every month, a practice now permanently established. Our population is now in commotion concerning the gold region of Kansas, and many of our people will leave here for Pike's Peak in a few weeks, while many more, it is probable, will come to fill their places.



*Lawrence—Rev. C. Reynolds.*

THE Missionary work is increasing upon my hands beyond all expectation. And how good it is to work for Christ and his Church, when family are all well and comfortable.

The walls of our little church will soon be up. Five or six more days of good weather and we shall be ready for the rafters. The pews and pulpit are nearly made. I must be in it, if possible, by Easter. The Wackarusa edifice moves much slower. I am afraid that it will hang on for some time. The farmers, who have agreed to do all the teaming, will be crowded with their spring work immediately. I "crowd" them all I dare.

I am on the eve of a journey to Leavenworth, to attend a meeting of the Standing Committee.

I have recently made a Missionary tour of one hundred miles on horseback, and hope to start, in a few weeks, upon a much more extended trip.

Had we clergymen of mature judgment and "hard sense," what a foundation could be laid within the next twelve months!

In a later letter, Mr. Reynolds writes :

I have just returned from my appointments of Sunday and Monday, and find your favor containing two drafts—one of \$25 for Trinity Church, Lawrence; and one of \$9 27 for my "personal use."

These tokens of interest in my Mission, and kindness to myself, are very grateful.

I was unable to meet my appointment at Minneola, last evening, although I was within eight miles of it.

The wind—which I had to face—was such as I have never seen before; and the vestry of Prairie City protested against my facing it. They said that consideration for my horse, if not for myself, would compel them to protest.

At sunset the wind went down, and a more beautiful night I have seldom seen. This occasional inability to meet appointments troubles me beyond measure. The people of Kansas, having no bridges, &c., are used to it, but it troubles me greatly.

The walls of our church, here in Lawrence, are nearly finished, and the window sash, pews, and pulpit, are well on the way. To finish the building out and out, I need about \$300 more than is now on hand and pledged. Can you not aid me in raising this small amount? It is very desirable to have it finished before the Bishop's visit.

We are all quite well, although there is a large amount of sickness all around us. "Lung fever" has been very fatal in Lawrence; and also in Ossawatimie.

*Missouri.**Hannibal—Rev. J. W. Dunn.*

IN my last report, I made mention of our having commenced the erection of a church edifice in this parish. We went on with the work until our funds were exhausted ; and then, rather than go in debt, I determined to seek aid from abroad. I went East, and although I found the brethren there deeply immersed in their own work, many struggling to carry through some church enterprise, yet I met with many warm hearts—many who helped me on with more than mere words of sympathy.

I collected \$1,500. I also procured a good Sunday-school library, and about seventy-five volumes for our parish library. We intend to go on with the work on our church building early in the spring. My congregation is steadily increasing. The Sunday-school, also, is in a more flourishing condition, and I have reason to be encouraged in my work.

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*Tennessee.**Chattanooga—Rev. J. Sandels.*

CIRCUMSTANCES beyond my control oblige me to resign this parish, which I now do, my resignation to take effect on the 1st of March.

I have to report little in reference to this parish for the last two months. Services have been held regularly. The congregations are somewhat on the increase. Our new church is roofed in and floored, and is one of the most beautiful buildings in Tennessee. We could command, about the time we commenced building, about \$4,500. We made our contracts, as we supposed, to come within that amount. The architect led us to suppose that 180,000 brick would be sufficient to build it ; but after the brick work was completed, we found that it had consumed 290,000 brick to build it—that is, 110,000 more than we expected, thus leaving us \$1,000 in debt.

I start from this directly for Fayetteville, in Arkansas, about the 1st of March.

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*Minnesota.**St. Cloud—Rev. D. Chase.*

IN making' you my semi-annual report, I wish I could state more encouraging facts from this outpost of the Church. I have encountered more of denominational prejudice than I at first expected. The Church



is however respected, and will in the end gain what she apparently loses by the withdrawal of "every one to his own."

Immigration to this region is entirely suspended, in consequence of the gold fever, which draws the settlers to the southwest. We gain nothing by removals, but when railroads put us in communication with the outer world, we hope for additions to our strength.

It seems to me to be requisite, that the Episcopal Church should strike her roots downward before she can shoot upward. As the community advance in intelligence, so will they understand and appreciate her claims.

Our services on Christmas season were well attended, and the congregation very attentive to the message of peace and good will.

I have visited the station at Neenah, where there has been something done toward building a small church. I have also found out several scattered families belonging to our Church, in the farming settlements around us.

I send ten dollars as the contribution of this station for the cause of Domestic Missions.

Our people are few in number, but I hope they feel interested in the extension of the Redeemer's Kingdom. We have had to exert ourselves to provide means for warming our churches in this cold climate, and both buildings are now well provided and comfortable. They were tastefully decorated on the approach of Christmas. Your missionary has received tokens of kind remembrance from distant friends.

One hundred dollars was collected in Cincinnati by a daughter of the Church, for the rental of a Parsonage for your missionary; and the Rev. Benj. Douglas, of Towanda, Penn., sent seventeen dollars as a "memorial offering sacred to the memory of John Hale Taylor (our late beloved Senior Warden), who, while on a visit to this place (Towanda), in the summer of 1855, became interested in the subject of personal religion; was baptized by me, confirmed by Bishop Potter, and admitted to the communion, July, 1855."

## Wisconsin.

### *Green Bay—(Indian Mission)—Rev. E. A. Goodnough.*

I AM happy to report that this mission to the red man still continues, by the blessing of our Heavenly Father, to prosper; and is perceptibly advancing in religion. The week-day services of the season are largely attended by both communicants and the unconverted; and I am hoping to present to the Bishop a larger class for confirmation, at his next visitation, than I have hitherto been able to do.

Since my last report, we have met with a sad misfortune in the burning of our old school-house. Not a vestige of the building consecrated by the devoted labors of the noble band of missionaries who preceded me in the self-denying work of planting the gospel of our Lord among these people, remains to point out the spot where Davis and Haff and their companions have earnestly toiled in the thankless task of educating and civilizing the children of the Oneidas. We were using the school-house at the time when it was destroyed; all was as usual at ten o'clock the evening before; but when we arose in the morning, the school-house had been burned, and nothing appeared to indicate where it had been but the silent smoke of the dying embers. A valuable collection of books, &c., was also burned. It may be, that Providence wished no longer to see even the lambs of his Indian flock gathered in such a cold and uncomfortable place, for five or six hours during the days of our northern Wisconsin winter, where the seeds of consumption were sown in their tender frames to ripen in due time for the harvest of the grave. But the material for a new school-house is mostly on the ground where we intend to build, and I have money enough to pay for enclosing it safely. When it is thus far completed, I shall have to stop, unless the faithful, who shall read this, will send me enough to finish the inside. My hope is, that, by the liberality of the righteous, the new school-house will be immediately completed. We shall need a bell, for I intend to use the new building as a chapel for daily morning and evening prayer: we shall need school-books and everything necessary in a well-regulated school.

We have no claim upon the charity of the Church; but I have stated our wants in hopes that some more favored brethren will gladly contribute toward supplying them. At any rate, I trust that those who do not wish to give anything to help us in our need, will not rebuke us for asking as modestly as we can.

But I have no fears that such will be the case, and am confident that all our wants will be supplied by the brethren with cheerful hearts. And may our glorious Master bless all who do give, and also all who see just cause not to give of their abundance, is the prayer of your missionary.

### *New-Hampshire.*

*St. Thomas, Hanover—Rev. Edw. Bourns, LL. D.*

No material change has taken place in the condition of this mission since I last reported. In October, our Bishop made us his annual visit. Two persons were then confirmed: one, a gentleman who has long been a pious devoted Methodist: the other, a young gentleman from Ohio, a student at Dartmouth College. The services on that occasion were highly impres-



sive and numerous attended. During the winter now almost past, our congregation has been rather larger than usual at this season. The cold, and the absence of students during vacation, always diminish our numbers.

I have frequent evidence that our efforts here are not wholly in vain.

Our congregation is in its very nature transient; but many worship with us for a time regularly, but make no public declaration of their preference for us, while among us. But they go away, and at a distance we hear of them as confirmed members of the Church.

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### Arkansas.

*Helena—Rev. Otis Hackett.*

I FIND myself obliged to resign my post. I anticipate a few days in the dating of this, and give you my report to the first of April, at which time I wish my resignation of this station to take effect.

I designed to take my family back here again this spring, but finding it impossible to obtain a roof to shelter us, I have no choice but to leave.

Whether I shall give up Old-river Lake, I am not yet certain. It is an interesting field, and if I remain in the South, I shall very likely settle there. Though but little more than six months old as a parish, they are already both more able and willing to *stand alone* than many congregations that have been established and ministered to for years. If I go there, I am in hopes they will undertake my entire support.

Helena will need still more of nursing. There are difficulties to contend with here, that render it anything but an easy field to work. Our members are scattered; most of them living in the country; and the planters look askance upon the town, feel no pride in its growth, and take no interest in building it up. It is little, therefore, and in some instances nothing, that they will give toward the building of a church in Helena. Besides, both town and country are now suffering severely from the effects of last year's overflow, and at this present writing we are greatly threatened with another. It is only our levee that keeps the Mississippi out of town, and from some of the richest plantations in the county now; and as the river is still rising, whether this artificial barrier will continue to protect us, is, with many, a question of absorbing interest.

But notwithstanding all drawbacks, Helena *grows*; and I am still of opinion that it is destined to be an important town, and doubt not but it is the policy of the Church to sustain a missionary here. If the Craig will is sustained—as seems likely to be the case—bequeathing more than half a million of money to the founding of a University here, this, of itself, will do much for the place.

## Texas.

*Cold Springs and Huntsville—Rev. N. P. Charlot.*

THE work committed to me as your Missionary, in the parishes of Cold Springs and Huntsville, has prospered during the last half year, as well as could be expected under all the circumstances attending the Church in Texas.

I have baptized two infants since my last report. The communicants in the Church at Huntsville would have been before this nearly, if not quite, double the number with which I commenced my labor there, if we could have enjoyed the services of a Bishop. The parishes have suffered some from removals. We have lost one family from each of the parishes in this way, and another family is expected to leave Huntsville soon. Such things are discouraging to new and weak parishes. I have held services at Danville once a month, at night, eighteen miles south of Huntsville; and I held services twice on the 1st Sunday of this month at Moscow, a town 35 miles east of Cold Springs, where much might be done if a Missionary could be sustained there.

I had intended to make a visit to Liberty and Montgomery, each about fifty miles distant from me; but I have not been able to find the time to spare from my appointed field of labor. I am in a wide and destitute field. May the head of the Church soon send us a Bishop, and many other laborers, who shall occupy the waste places in Texas.

## Iowa.

*Lyons—Rev. H. W. Beers.*

SINCE my last report, nothing specially noticeable has transpired.

The regular services of the Church have been celebrated twice each Sunday. The attendance on public worship has been very good. Our congregations are now as large as they will be until we enlarge the church.

The Sunday-school has increased in numbers and interest; for the first time we continue it through the winter.

We had a Sunday-school service on the evening of Christmas day, and a very full house. After the service we adjourned to "Metropolitan Hall," where a Christmas tree had been prepared, and abundant refreshments set out in a handsome manner by the ladies. About an equal number of children and adults were present—250 in all. I gave to each scholar, who was old enough to use it, a Prayer-Book. Over \$20 was contributed at



the Hall for the Sunday-school. The entertainment passed off in a most satisfactory manner.

Enclosed I send six dollars, contributed by this parish for Domestic Missions.

*Iowa City—Rev. W. H. Barris.*

As a parish, we have had two occasions for rejoicing.

You will recollect I mentioned in my last the success that attended the efforts of the ladies in their strawberry festival. In the fall they organized themselves into a society for the purpose of buying a lot for the church. They had pleasant sociable weekly gatherings from week to week, during which they mainly employed themselves in making various saleable, useful and fancy articles. On the 23d December they held their fair. The community showed themselves so much interested in our efforts, that the clear proceeds of supper and sale amounted to over two hundred dollars. The Bishop of the diocese was present with us on the occasion. And we all of us felt that we had abundant cause to be thankful.

On the next afternoon we held a Sunday-school celebration, and rather anticipated Christmas by a Christmas tree laden with presents for the children. The result of this arrangement has been as favorable as the former. Our Sunday-school received a new impetus—scholars increased in numbers, attendance, and attention, while the teachers partook of the onward movement, and the superintendent felt his hands held up and his heart encouraged.

These two events, we doubt not, under the good providence of God, will not only conduce to our outward growth, but our internal prosperity. We feel much encouraged, even in view of the immediate results of our labors. We doubt not but that an abundant harvest lies in the future, and we trust that through the aid and blessed influence of God's good Spirit, we may work wisely and well.

*Durant—Rev. W. Y. Johnson.*

Like other portions of the West, where the population is a mixed multitude of nations, there are to be found representatives from various nations and States and Christian organizations. There are here and there, scattered among the confused mass of names, to be found Episcopal families, whose love for the liturgy of the Church is undying, and they seem to have been sown here by the hand of providence among the multitude for the very purpose of planting the Church of their love, that they might be as leaven to leaven the whole lump. Oh, that the spirit of Jesus were given them all, that

they might realize the work they have to do, and might do, for Christ and his cause here in this wilderness. It is the very field for Episcopalians to work, if the heart is full of the love of Christ. Our liturgy commends itself to the hearts and consciences of men, where our own people are alive in the cause of religion, and desirous of doing good. Now is the time to plant the banner of the Cross—to lay the foundations of the Church for generations to come—to gather the “shock of corn in the top of the mountains,” with the sure and certain hope that “the fruit thereof will,” ere long, “shake like Lebanon.” Episcopalians from the older States and old and established churches, may here find a field of really Missionary enterprise, and do a great and good work for the Church, by coming here and making a home among the few scattered sheep, and binding up and combining the fragments so as to secure permanency and support to the Church of their faith and affections. One good pious, earnest Christian, can do work here and set in motion influences for good that shall reach on to eternity, and gather fruit unto eternal life, while perhaps in his sphere at home, in the land of his birth, there may be little to rouse him to activity, and he may be comparatively useless, because he sees little to do. Eastern Christians, who have the means to give, may exert an influence for good almost infinite, and which will prove a source of unspeakable joy to them hereafter, by aiding to plant the Church in these new fields of Christian enterprise. Now, while our Church has an open field before her, and urgent calls to enter in and possess the land, may God incite our people to come up to the help of those who are the pioneers in the gospel work, to lay the foundations of our beloved Zion for perpetual generations.

The parish of St. Paul's, Durant, is still very feeble. There is only one consideration that gives hope of permanency, that is, the fact that the parish own a fine lot and a comfortable and neat church building. There is a wide and beautiful and fertile prairie, which will one day be occupied by a thriving population, and if we can keep up the services of the Church till that “good time coming” comes, we may have a flourishing rural parish, and a well filled sanctuary, but for a few years, perhaps, they will need aid from abroad. There are already to be seen tokens of spiritual good in the attention paid to the preaching of the gospel, and increased affection for the services of the sanctuary.

I have suspended services at Leclair, by the consent and advice of the Bishop, and now hold services at Buffalo alternately with Durant. I commenced occasional services there in October, and on the 20th December formed a parish, to be called St. John's. There is much to encourage us in this enterprise. We are for once the first to organize in a place where there is evident necessity for gospel ordinances. There are a few families who are attached to the Church, some of whom are communicants,

and the responsibility seems to be thrown upon us to publish the gospel to the people. There was some prejudice against us, as there always is among those who know little of our liturgy; but it gives way, and increased numbers gather from time to time, and the few who have been acquainted with, or brought up in the Church, are waking up to a sense of their duty and privileges, and are beginning to work for the increase of the congregation, and to acquaint others with the liturgy; and I hope they have been quickened to duty by the operation of the Holy Spirit accompanying the truth to their hearts and consciences.

They have no church building, but we occupy a fine school house, built by the energy of one of our vestrymen for the new town, which at present affords very good accommodation, and will answer until we require a larger room and are able to erect a church. If the Lord's blessing accompanies our labors, I hope to see in a few years a self-supporting parish of St. John's, Buffalo. My prayer is, that the gospel of Christ may prove to them the power of God unto salvation.

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### *Minnesota.*

#### *St. Peter—Rev. E. Jones.*

SINCE my last report I have continued my regular services in St. Peter, and have made several visits to Cleveland, eight miles distant. To do this I have held the Sunday School in St. Peter in the morning, and started after service at one, holding service and preaching at half past two in Cleveland, and returning for service here at seven o'clock.

In addition to my usual work here, I have established a school, in which I spend a little time each day with the older classes. It increases my labors, but I find it of great service in reaching the young, and through them the parents.

For the first time since we came to Minnesota we have had serious illness in our family. First a child, then the mother. It is now two weeks that we have been watching with great anxiety for the result. But the Lord be praised, we are now better, and hope soon to be strong.

There is no disguising the truth, my dear brother. The toils and hardships of frontier life do tell sadly upon the strength and constitution of a faithful missionary wife. Mrs. J. is not alone in this. I have seen more than one who bore the unmistakable marks of over work. And I believe they all hold up with genuine Christian heroism. I have nowhere heard complaints. Much, very much, has been done to aid us, by the friends at the East, who have sent us Missionary boxes. I would tell them all how thankful and happy they have made us.



In two months from this time we expect a visit from the Bishop. This is looked forward to with great interest.

I have now been two and a half years in St. Peter, and no brother presbyter has been in my church. It is now more than six months since I saw the face of a brother, and then I walked forty-six miles and back—returning to my post before Sunday. Such is our Life.<sup>1</sup>

Yours faithfully in Christ.

## *Kansas.*

### *Manhattan—N. O. Preston.*

SINCE my return from the East with my family in November last, I have been engaged in prosecuting the object of my mission at this place. I have preached occasionally at other points. In Junction city (twenty miles west of this) there has been, since my last report, a small church edifice of stone completed, in which services are held every other Sunday by the estimable chaplain at Fort Riley.

Some time in July last I visited the place and preached to about forty persons, the Rev. Mr. Clarkson assisting me in the service. This, I think, was the first religious service of any kind ever held in that town.

I have preached several times in the City of Ogden, about ten miles west of Manhattan, and hope, in the ensuing season, to secure a permanent influence for Christ and His Church there.

I have preached also in Wabansa, a rising village beautifully situated on the south side of the Kansas, twelve miles east of Manhattan. I have found there a few interesting families of Episcopalians, and many others who desire the worship and ordinances of our Church established among them. I have accordingly promised to give them one service and sermon at four o'clock P. M., on alternate Sundays for the present. I have baptized there, recently, three children.

In Manhattan, my proper mission, I have held regular services on every Sunday, and have been greatly encouraged by the number of attendants and the manifest seriousness pervading our congregations. I have baptized four children, added seven to our communion list, and God has hopefully converted two interesting little girls in our Sunday School.

The material for our church edifice is in a state of forwardness, and had we not been delayed in the reception of a suitable plan, I doubt not I should have been able to embody in this report the fact that the walls of our church were finished.

God is prospering us, and the hallowed influence of the Gospel in our beloved church is exerting a decided and happy influence in this community.

**Letter from Bishop Scott.**

PORTLAND, OREGON, 23d Feb., 1859.

MY DEAR DR.—Your favor of the 14th ult. is received.... Tomorrow the bishop for British Columbia is to be consecrated. Will he come by New York and visit us on the way? Please ask him to do so.

I am sorry, after all that has been done for us here, to solicit more, but it is probably best. By last mail I wrote you of having consecrated St. Mary's church, Eugene city. As usually happens in our new country, they will be behind about \$300. I had begged them to avoid this, and to stop the moment the funds were exhausted, but the carpenter, who is a communicant of the church, preferred to complete the building and wait for the remainder, and did so during my absence. They hope to raise this amount beside collecting their subscriptions in the course of a year. But I would greatly prefer to set them free at once, and let them give and do for their own parish. They will not only do more, but it will have a better moral effect. All things considered, they have done well, and deserve assistance. I feel assured it would be more than repaid to the missionary treasury by what the friends at Eugene would do at home. The sooner the better.

Could you send me, by mail, say two dozen of Dr. Randall's sermon, "Reasons for Being a Churchman?" We need to have *reasons* for what we do here.

That the Lord may bless and prosper you and yours, prays yours faithfully,

THOMAS F. SCOTT.

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**Another Response.**

SIR—"The Lent and Easter Appeal" for missions has just been received by me. Enclosed herewith two dollars (\$2). Be pleased to accept this as my mite, (in advance), for an *Easter offering*. I would gladly give more, but that I am preparing for the holy ministry and have only limited means.

Very respectfully.

### A Word with the Children.

WHY and how is it that we have so few contributions for Domestic Missions from the children of the Church? Let us have with you, my dear children, a few words about our cause. We have in the far West and Southwest many feeble, struggling churches, where they have no Sunday Schools, or if they have them, very few children attend, and they often walk for miles, and have their Sunday Schools in a log school-house or crowded upper room, with but few, if any, teachers and books of instruction. Now you have your pleasant school-rooms, your kind teachers, your liturgies and hymns and books of instruction, and well-furnished Sunday School libraries, and hear, from week to week, your pastor's kind and loving voice in your Sunday School and parish church. Will you not remember those lambs of the flock of Christ, who are scattered abroad without a shepherd's care? Will not the Rectors of the churches, and the superintendents and teachers of our Sunday Schools, enlist the interest of their children in the wants and progress of our great and growing field? Let us have at least a portion of your offerings, for Domestic Missions, and *let the children have their part* in building up the struggling Church in the wilderness. How many Sunday Schools will come to our help? "Lovest thou me?" said the risen Saviour, "Feed my lambs."

### Acknowledgments.

DOMESTIC MISSIONS.		Massachusetts.	
THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 15th to April 15th, 1859.		<i>Springfield</i> —Christ.....	49 03
		" "S. of T.".....	5 00    54 03
Maine.		Rhode Island.	
<i>Bangor</i> —St. John's.....	\$5 00	<i>Providence</i> —St. John's, S. S., Special for Bishop Lee of Iowa.....	125 00
New-Hampshire.		Connecticut.	
<i>Nashua</i> —St. Luke's, for Kansas or Utah.....	4 09	<i>Brooklyn</i> —Trinity.....	17 00
Vermont.		<i>Bridgewater</i> —St Mark's.....	3 00
<i>Windsor</i> —Hon. Isaac F. Red- field.....	5 00	<i>Middletown</i> —Holy Trinity, a member.....	5 00



<i>Marbledale</i> —Rev. N. S. Whea- ton, D. D. ....	20 00	
<i>Norwich</i> —Trinity. ....	19 33	
<i>New Britain</i> —St. Mark's. ....	44 12	
<i>North Canaan</i> —Christ. ....	4 00	
<i>New Milford</i> —St. John's. ....	25 00	
" St. Peter's, Oxford. ....	3 00	
" Quaker Farms Christ Ch. ....	3 04	
<i>Roxbury</i> —Christ. ....	4 00	
<i>Southport</i> —Trinity. ....	10 00	
<i>Watertown</i> —Christ. ....	20 00	177 49

## New-York.

<i>Brooklyn</i> —Holy Trinity, by Rev. Dr. Lewis. ....	20 00	
<i>Delhi</i> —St. John's. ....	10 00	
<i>New-York</i> —All Saints. ....	36 87	
" St. John's Chapel, a friend. ....	5 00	
" Trinity, Mrs. E. W. Laight, special contribut'n com- munion coll., April 8d. ....	50 00	121 87

## Western New-York.

<i>Adams</i> —Emanuel. ....	3 00	
<i>Bath</i> —St. Thomas'. ....	11 00	
<i>Binghamton</i> —Christ. ....	19 00	
<i>Buffalo</i> —Trinity. ....	38 00	
<i>Corning</i> —Christ. ....	1 00	
<i>Fulton</i> —Zion. ....	5 69	
<i>Guilford</i> —Christ. ....	6 80	
<i>Genesee</i> —St. Michael's. ....	4 22	
<i>Hamilton</i> —St. Thomas'. ....	10 00	
<i>Havana</i> —St. Paul's. ....	3 55	
<i>Ithaca</i> —St. John's. ....	22 05	
<i>McLean</i> —Zion. ....	1 50	
<i>Owego</i> —St. Paul's. ....	16 50	
<i>Rochester</i> —Christ. ....	26 00	
" St. Luke's \$15, for Ep. Mis. Ass. ....	75 00	
" Grace. ....	58 53	
<i>Rome</i> —Zion. ....	5 30	
<i>Seneca Falls</i> —Trinity. ....	8 12	
<i>Syracuse</i> —St. Paul's. ....	99 70	414 96

## Pennsylvania.

<i>Erie</i> —St. Paul's. ....	18 00	
<i>Norristown</i> —St. John's, $\frac{1}{2}$ . ....	26 62	
<i>Philadelphia</i> —Holy Trinity. ....	20 00	
" St. Stephen's, a member. ....	10 00	
" "Mary Kate," for St. Mary's Ch., Eugene city, for Bp. Scott. ....	50 00	
" "E. H. T." for Rev. J. Selwood, Oregon. ....	3 34	
" From Miss "A. E. F." for Bp. Scott. ....	10 00	
" Mrs. "L. E. C." for Bp. Scott. ....	10 00	147 96

## Delaware.

<i>Little Hill</i> —St. John's. ....	1 77	
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## Maryland.

<i>Baltimore</i> —Mt. Calvary. ....	63 00	
<i>Hagerstown</i> —St. John's. ....	10 50	
<i>Old Town</i> —St. James'. ....	2 00	
<i>St. Mary's Par.</i> —All Faith Ch. ....	5 00	
<i>Seyern Par.</i> —St. Stephen's. ....	10 00	
<i>Washington, D. C.</i> —Sigma, $\frac{1}{2}$ . ....	10 00	
Thank-offering, a poor man, for Rev. F. R. Holeman. ....	1 00	101 50

## Virginia.

<i>Boyden Chapel</i> —Miss E. Crist, $\frac{1}{2}$ ....	2 50	
<i>Gloucester</i> —Abingdon Par. Mr. Stringfellow, for Ep. Mis. Asso. ....	5 00	
" Abingdon Par., a Lady, by Rev. C. Mann. ....	5 00	
<i>Meherrin Par.</i> —Christ. ....	5 00	
<i>Martinsville</i> —Rev. Jno. R. Lee, ....	20 00	
<i>Petersburg</i> —Grace, a member, for Bp. Scott. ....	10 00	
" Grace, two members \$5 each. ....	10 00	
<i>Richmond</i> —Monumental Ch., J. P. ....	5 00	
<i>Ware Par.</i> —Mrs. W. T. T. ....	2 00	64 50

## North Carolina.

<i>Edenton</i> —St. Paul's. ....	18 26	
<i>Louisburg</i> —St. Paul's. ....	6 10	24 36

## South Carolina.

<i>Berkley</i> —St. John's. ....	43 85	
<i>Clermont Par.</i> —Church of Holy Cross. ....	5 00	
<i>Church of Edisto Island</i> . ....	20 00	
<i>Moultrieville</i> —"A Church- woman". ....	10 00	
<i>John's Island</i> —St. John's. ....	30 00	
<i>Waccamaw</i> —All Saints, for S. West. ....	41 00	
" Do., for Weston, Mo. ....	5 00	
Rev. Henry L. Phillips. ....	5 00	
"C. D. S." ....	5 00	164 85

## Georgia.

<i>Savannah</i> —Christ, a family, for Bp. Scott, Oregon. ....	55 00	
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## Florida.

<i>Pensacola</i> —Christ, $\frac{1}{2}$ . ....	35 50	
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## Ohio.

<i>Painesville</i> —Hobart Brayton, for Easter. ....	2 00	
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## Mississippi.

<i>Church Hill</i> —Christ. ....	40 00	
<i>Pass Christian</i> —Holy Trinity. ....	69 10	109 10

## Kentucky.

<i>Paris</i> —St. Peter's. ....	5 00	
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## Alabama.

<i>Bladen Springs</i> —Col. Samuel Ruffin. ....	5 00	
<i>Montgomery</i> —St. John's. ....	30 00	
<i>Marion</i> —St. Wilfred's. ....	10 15	
<i>Pushmataha</i> —Calvary, from four communicants. ....	6 00	
<i>Choctaw Co.</i> —Col. Thomas Mc- Prince, \$2 50; Dr. M. Tur- ner, \$1; A. H. Connor, \$1, through Rev. A. Menzies. ....	4 50	65 65

Tennessee.		California.	
Brownsville—Zion.....	5 00	San Francisco—Trinity Ch., School.....	67
Louisiana.		Oregon.	
New-Iberia—Ch. of the Epiphany.....	10 00	Portland—Bishop Scott.....	10 23
New-Orleans—Mrs. J. E. Caldwell.....	1 00	Miscellaneous.	
	11 00	"Anonymous".....	6 00
Indiana.		Treas. Ep. Miss. Ass.....	306 00
New-Harmony—St. Stephen's..	5 00	Legacies.	
Missouri.		Bequest of Miss Mary A. Smith, Bridgewater Ch., \$.....	15 00
Hannibal—Trinity.....	10 00	On acct. of Legacy of Mrs. Cornelia T. Brown, Toledo, Ohio.....	10 00
Huntsville—"T".....	5 00	From estate of Charles H. Harris, Providence.....	400 00
Illinois.			425 00
Chesterfield—St. Peter's.....	5 50	Total from March 15th, to April 15th, 1859...	\$2,493 89
Wisconsin.		Amount previously acknowledged.....	33,231 47
Stevens' Pt.—Intercession.....	2 00	Total from March 15 to April 15...	\$35,725 36
Iowa.		CORRECTION.—By mistake of the printer last month, Christ Church, Madison, Indiana, was credited with \$1 00; instead of \$17, as it was in the proof, and the aggregate. Of \$34 92 cents credited to Trinity, Columbia, S. C., in last No., \$4 were special for Texas.	
Iowa City—Orphan's Home, \$..	1 00		
Arkansas.			
Old-river Lake—Christ.....	29 50		

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named Churches and individuals, in the month of March, 1859:

Massachusetts—Newburyport, St. Paul's Ch., through Rev. D. S. Miller.....	\$10 00	S. Nash, Wyandotte, Kansas, for new Church.)	78 64	236 44
Western New-York—Brockport, St. Luke's Ch., special, for Rev. C. Reynolds, Lawrence, Kansas, through Dom. Com.....	9 27	Virginia—Bedford County, St. Stephen's Ch., Hamner Par.....	10 00	
Pennsylvania—Honesdale, Grace Ch., by Rector.....	40 00	" Alexandria, Grace Ch. ...	8 06	
Maryland—Baltimore, St. Peter's Ch., by Rev. D. S. Miller.....	100 00	" Richmond, St. James' Ch..	25 00	43 06
" Chestertown, Mrs. R. T. Earle, by Mr. J. S. McCalla.....	5 00	Total receipts to Apl. 2d..		\$338 77
" Montgomery County, St. Peter's, Mrs. Sarah Jones, by Mr. J. S. McCalla.....	1 00	To which add balance on hand, March 1st, 1859..		613 61
" Frederick Co., All Saints, from a friend, Mr. J. S. McCalla.....	5 00	Aggregate fund		\$952 33
" Frederick Co., All Saints, from a member.....	20 00	Of which aggregate the Treas. of the Domestic Committee has received within the same period.....	352 94	
" Washington City, Christ Ch., by J. P. Ingle.....	21 80	And also paid to Rev. D. S. Miller, by order, special contribution, from St. Paul's, Newburyport, Mass., for the purchase of School books for Iowa.....	10 00	362 94
" Georgetown, Christ Ch., of which \$50 is for Rev. R.		And leaving still to be received by said Treasurer, when appropriated by the said Association, the further sum of...		\$589 44

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MAY, 1859.

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### CHINA.

THE Foreign Committee have recently published the following in the form of an Occasional Paper; they reproduce it here as a part of the history of their work, and to call renewed attention to it.

*The following extracts from the minutes of the Foreign Committee present recent action with reference to an immediate re-enforcement of the Mission to China.*

#### REPORT OF THE SUB-COMMITTEE ON CHINA.

*March 29, 1859.*

THE resolutions of the Foreign Committee, referred, at their last meeting, to the Committee on China, that Committee has duly considered. Their subjects are most important. Recent events in relation to the prospects of Missions in China are so remarkable, that they must be considered as the special arrangements of a Divine Providence that watches, as its great purpose, over the propagation and establishment of the Gospel of the Lord Jesus. The late treaties have opened the whole Empire of China to foreign commerce, and to the introduction of the peaceful influence of Chris-



tianity. The unlimited intercourse of Christian Missionaries with the people has been secured and authorized by the request of the Chinese themselves. The peaceful and useful character and labors of Christian Missionaries have been acknowledged in the most authoritative and open manner, in the words of all the treaties with the four Western nations ; included in them Missionaries now travel and preach the Gospel under the express sanction of the Imperial authority of China—and already have the results of this new arrangement been seen, in the cheerfulness and honor with which our own Missionaries have been received and welcomed in their journeys to new cities and places of resort. This is one most unexpected and remarkable event under the Divine Providence, which the last year has brought out ; China herself interposes no objection to the Gospel, but welcomes its advent and mission.

In the relations of our Missions in China, to the authorities and ministry of the Church of England, as represented and officiating there, the Protestant Episcopal Church in this country has had some reason to fear a possible interruption of that mutual harmony and affection which ought to characterize all the relations of two churches so united in doctrine and principles of government. And though no actual misunderstanding has ever taken place between our Missionary Bishop in China, and the very excellent Bishop who represents the Church of England in that Empire, the Committee have not been without fear that trials might arise from some such source, and never without an earnest desire in every possible way to avoid them. Within the last year the spontaneous action of the Church of England has removed every possible cause and occasion of difficulty of this kind. It has been suggested to the Bishop of Victoria, by the Archbishop of Canterbury, that he should make any arrangement that would be agreeable to Bishop Boone and himself, and the Bishop of Victoria has proposed to leave Kiang-su, the province in which our Missions are established, to the occupation of the American Episcopal Church, while the Missionaries of the English

Church shall labor in the province of Cheh-Kiang; and if their Missionaries had any converts in Kiang-su, he would delegate his authority to confirm to Bishop Boone, and *vice versa*. This leaves to us an unfettered ministry among 37,000,000 of people dwelling in a territory not larger than one of the single States of our American Union. Thus the Church of England also gives us an unrestricted entrance and occupation in our great work in China. This is also a very remarkable Providence favoring our labors and enlargement of efforts. Never, therefore, was there such an opening for effective and extending work in their great field of labor before this Committee—and the Sub-Committee cannot doubt that it is the duty of the Foreign Committee and the Church whom they represent in this great cause to enlarge their operations to the utmost extent of their power, especially at the present time, when, in addition to the positive openings for increased usefulness, they have diminished their actual force in China, by the two Missionaries whom they have sent to Japan. They therefore very cordially recommend the adoption of the resolutions referred to the consideration of this Committee, viz.:

*Resolved*, That, in view of the encouraging tokens of Divine Providence, in the recent opening of China to the peculiar labors of the Protestant Episcopal Church, the Foreign Committee desire to send out immediately TEN additional missionaries to that important field.

*Resolved*, That the Missionary Bishop to China be requested to solicit from the churches, as a special contribution, an adequate sum to defray the outfit, passage money, and one year's salary of the aforesaid missionaries.

Upon the other subject referred to them, viz., "the question of sending out candidates for orders" to China, the Committee would express the result of their deliberate consideration, that the Foreign Committee have no item of arrangement for missionary government and establishment, for the employment of candidates for orders as missionaries, occupying neither of the two positions of laymen or missionaries in orders. As a rule,

the Committee cannot deem it expedient to send out students of partial education and immature attainments, leaving the very adequate and abundant means of education for the work of the ministry, which the Church has furnished in this country, for the necessarily partial and limited means which could be arranged among the heavy pressure of missionary duties, by the Bishop and clergy already there.

In no mission are varied and general learning and enlarged experience of more importance than in China; and the utmost of usual education for the ministry here, leaves young men but partially and inadequately furnished for their great work. There may be particular instances of advanced and mature young men, in the process of their theological studies here, to whom an unusual opportunity of general experience and observation has more than compensated for the partial amount of their special professional education, and whose maturity of age may make them exceptions to a general rule upon this subject. Such cases must be considered and decided upon separately as they apply. But even then, the Committee would prefer that they should be admitted to deacon's orders, before leaving their native country, and would, therefore, come back to the conclusion, that it is in no case wise or expedient to send out candidates for orders, to receive their future ordination abroad contingent upon the perfecting of their studies there. The Committee understand that there are special cases of such young men, which may be brought before the Foreign Committee at the present time. And they would recommend that Bishop Boone be desired to make arrangements by which any such candidates may be transferred to his jurisdiction, and receive ordination from him in this city, before his departure for China, and they would propose a resolution to this effect, viz. :

*Resolved*, That it is not expedient, in the view of this Committee, to send candidates for orders to China, before the completion of their education for the ministry; but in the case of any present instances of mature persons, who, as candidates, may desire to present themselves as missionaries to



China, arrangements be made for their ordination by the missionary bishop before his departure for China.



### THE PROVINCE OF KIANG-SU, CHINA.

THE Province of Kiang-Su, which is now so remarkably thrown open to the labors of the missionaries of our Church, is perhaps, the richest part of the Empire. The great river

Yang-tse-Kiang passes nearly through the middle from west to east, and the Yellow River through the northern border. The Grand Canal cuts it from north to south, and innumerable smaller canals and streams afford water highways in every direction. The area is about 45,000 square miles, and the population is reckoned over 37,000,000. No one who has travelled in the southern portion of the Province, will be disposed to think this an exaggerated estimate. The country teems with villages and hamlets, scarcely ever more than half a mile apart, and at intervals of from eight to ten miles, large towns occur.

Several of the finest cities of the Empire are here also. Nanking, the ancient capital, is too well known to require more than a mere mention. Suchow, the provincial capital, is sometimes called "the Paris of China." All the appliances of luxury are here found in the greatest abundance and perfection. The population is about two millions. Ching-Kiang, at the junction of the Yang-tse-Kiang and the Grand Canal, (though but lately retaken from the Rebels), is a very important place.

Most of the raw silk and the most beautiful of the silk fabrics are from this region. The porcelain potteries lie near the southwest border. Large quantities of cotton cloth are exported to other parts of the Empire. Besides these great branches of industry, many smaller ones are extensively carried on. Owing to the central position of Shanghai, it is becoming more and more the commercial exchange of the Empire. The great river of the country brings down its wealth to Shanghai as the Mississippi does to New-Orleans, and it is here distributed to all parts of the world. Of the part of the province north of the Yang-tse-Kiang, foreigners know but little from their own observation, but it is doubtless rich and fertile.

Such, then, is the field in China *specially* set before us. *Here* God offers us large opportunities for extending His kingdom in the most important heathen Empire of the world.

## GREEK MISSION.

## LETTER FROM REV. DR. HILL.

ATHENS, *Feb. 20th*, 1859.

REV. AND DEAR BROTHER :

My last communication, dated 21st ultimo, contained a statement of the manner in which we celebrated our last Christmas Festival with the pupils of our *Mission Schools*, properly so called. The pupils of Miss Baldwin's Boarding School, and the external pupils who form the school for the higher classes, were present as spectators, having received their gifts on the preceding evening. To these were given, among many other suitable gifts, 16 copies of the English Bible, and 12 English New Testaments, and 2 *Reference Bibles* (English), that were earnestly requested by two of our pupils, and who deserved them for their zeal and affection for the Word of God, and their delight in *searching* the Scriptures. They were regarded as great treasures. Several other books in English, from our Episcopal presses in America, were given to some of the more advanced pupils, who are much interested in reading the exhibitions in life and practice of those great truths they have learned from the Word of God. This department now contains about one hundred pupils, including about thirty boarders, (twenty-five of whom only, however, are paying boarders, I believe) about fifty belong to the Infant School.

In addition to our usual openings for the circulation of the Word of God, there has of late been opened to us another and an important door. There exists here a Normal School for Teachers (of Common Schools), the pupils are all young men from the country, supported in whole or in part by the Demi of their respective places of birth—and to some, an allowance is made by the Central Government. At the end of their course of education they are sent off to their places of birth, or to other districts, with a diploma as communal teachers. For a year past or more, to each one of the young men thus leaving the school, on his being appointed teacher of a public school in the Provinces, along with his diploma there is given an order on me for Scriptures and tracts! I have before me 24 of these orders, or rather requests, and I find I have distributed in this way to these young men (and it would do your heart good to see with what gratitude they receive these books,) the following—300 New Testaments, 124 copies of Isaiah, 124 do of the Pentateuch, 370 copies of the Series "Line upon Line" &c., 320 assorted Tracts, 100 Heavenly Manna, 320 "Scripture Characters," making in all 548 copies of the New Testament, and parts of the Old, and 1,112 Tracts of various kinds.

I have to report also that since the death of my lamented friend Mr. Righter, the late agent of the American Bible Society in the Levant, his



successor, the Rev. Mr. Bliss, who usually resides in Constantinople, has placed at my disposal 1,000 copies of the New Testament for distribution among the public schools of Greece. This is in addition to the 1,500 New Testaments received previous to Mr. Righter's death. This distribution of the Scriptures in the Public Schools in all the Provinces of Greece, is in virtue of an arrangement made with me and the Director-in-Chief of Public Schools, with the approbation of the Minister of Public Instruction.

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### THE GREEK CHURCH.

WE have been put in possession of a communication which gives the following encouraging facts in relation to the Church in Greece :

The errors of this ancient Church are fast disappearing. The repeated and wide-spread dissemination of the pure Word of God has produced a mighty effect in various ways ; the seed sown has taken root and is bearing fruit to the glory of God ; inquiries respecting prominent errors, both of doctrine and practice, are becoming matters of discussion among the Greeks themselves, and that with the utmost freedom and with perfect liberty of conscience. Many of the old errors and many superstitious customs are now quite discarded by some, and as the "Greeks still seek after wisdom," and eagerly embrace it when comprehended, we may, and we ought to entertain the best hopes of a thorough reform within their Church ; its foundations are of old and they are stable ; the wood, hay, and stubble that have been built upon them will disappear.

We are glad to publish, in connection with the above, the following article, translated from an editorial article in one of the most influential papers in Athens. Who will not see in this article that a change as "from darkness to light" has taken place ? that there is a breathing after something better, something more excellent ?

The following article appeared in the Athens newspaper, *The Age*, in Greek, *Αἰών*— of the 3d of January, 1859 :

"This is not the first time we have felt it our duty to call the attention of our ecclesiastical authorities to the importance of authorizing the publication of an edition of the Sacred Scriptures in a cheap and commodious form, as well as of other works of religion of various kinds. This is a pressing desideratum which is sensibly felt. The former editions of the Sacred Scriptures were badly executed and dear. The Synod of Greece

has allowed the distribution of the beautiful and correct edition of the New Testament printed in Cambridge, England, but that edition is exhausted. It would be well, therefore, if the Synod would undertake to reprint, with the aid of Government, an edition of that commodious, cheap, and handsome Cambridge version of the New Testament.

“Even independently of Government aid, the Synod may easily effect the desired object. It is only necessary to make an appeal to the piety of individuals. We think no one can doubt—for ourselves we are persuaded that for an enterprise of such a character, for so pious and benevolent an undertaking, the offerings of Christians would flow in abundantly. Moreover, the publication of the Scriptures absolutely demanded to supply our first and our indispensable necessities, would soon lead to the publication and dissemination of other books of a spiritual character. We might have a well-prepared series of Sacred History, of Church History (so important for our young ecclesiastics), of homilies, of works on Christian Morality and Christian Practice, and so forth, to be written, however, in the simplest possible style, adapted to the comprehension of the common people.

“The plan that appears to us to be best calculated to accomplish this, would be the establishment of a Bible Society, which while it would have for its immediate object the dissemination of the Holy Scriptures and pious works, would, at the same time, tend to awaken and maintain a lively zeal among the Christians of our communion.”

The writer of this article (which, by the way, appears as an editorial) goes on to speak of public preaching in the Greek churches. He considers, he says, “that the Greek clergy have not only a holy but a national ministry confided to them; the formation of the moral character, and the development of the mind and feeling with regard to divine things through the preaching of the Word of God.” He recommends the preaching clergy to avoid all vain display of learning, and to “preach the Word” with the utmost simplicity; “not with enticing words of man’s wisdom,” and to imitate in this, as in all other respects, “the example of the Great Preacher, our blessed Lord and Saviour, who always spoke to the people in a language, and a style adapted to their comprehension. The preacher should never forget that the simpler the style of his preaching, the more practically elevated it will be, because that will render it more like the Gospel standard; for in the economy of Divine grace, the Gospel—that superhuman rule and outline of all spiritual teaching—is the simplest; and, at the same, the sublimest book the mind of man can imagine! Jesus spoke to fishermen to be understood of fishermen, for that was his object, and in every age since, the powerful and the wise of the world have bowed the head before the unapproachable majesty and sublimity of those simplest of discourses.”

*EARLY FRUITS OF THE GREEK MISSION.*

WE have been favored with a communication from Miss Frederica Mulligan, formerly of the Greek Mission, giving the following interesting particulars of early fruits in that Mission.

ONE of the first converts was a girl of thirteen years of age, who entered the mission family quite ignorant of her own language. After she had been taught to read the Gospel, she was attacked with a severe illness, scrofula, which appeared in its worst form, and soon her fleshly tabernacle was physically in the state ascribed by the Prophet Isaiah to the spiritual condition of the Jews ; but the Holy Spirit's quickening influence prepared her for her Saviour's presence ; and her faith and patience failed not through a long season of suffering. During the latter part of her illness she was most anxious to depart, and talked continually of the mercy of God to her, a sinner saved by grace. To one who daily visited her, she said : " Please read to me that verse from Philippians i. 12. I understand it well, and can say with St. Paul, ' What has happened unto me is for the furtherance of the Gospel,' but not as he meant it, in the church at large, but in my own soul. I was sent here by others to become a teacher, but God placed me here to prepare to die." The Word of God, The Young Cottager, and The Dairyman's Daughter, were her constant companions. She learned lessons of wisdom beneath the cross of Christ, and was an instrument of good to many. An aged priest who visited her once to witness what the Gospel had done for her, confessed, with tears, that he had never seen such a Christian. Though one of the most superstitious when she first came, after she had been taught of God the Great Sacrifice was her constant theme, and no allusion to aught but what her Saviour had done was made by this humble member of the Church of Christ.

*ANOTHER INTERESTING CASE.*

The second death of a Greek member of the mission family, was a girl of ten years of age, who was instructed in the Gospel more than a year, and left her testimony to its saving power, expressing her great desire to go to Him who said : " Suffer little children to come unto me." After this she sent for all the inmates of the house, and calmly bade them farewell. Her sense of sin was deeply felt, as was shown by the following circumstance. A few days previous to her death, she expressed the wish to see Mrs. Hill alone, and said to her : " Do you remember the day when some biscuit were taken from the closet and you asked all the little girls who took them, and all said not I ? You were much grieved and spoke to us all of the sin



of stealing and then covering that sin with a denial. I was that wicked little girl, and I wish you to know this. I hope God has forgiven me, and I know you will forgive me." This was her confession. Her end was perfect peace, and the beautiful death of Penelope was, for many weeks, the theme of converse at Athens and at the Piræus.

## STILL ANOTHER.

Another who had been in the family, but had returned home at the age of seventeen years, died of consumption, and was sustained and comforted by the promises of the Gospel through a long illness. To one of her teachers who visited her she said: "That picture," alluding to one of the Virgin Mary that hung near her bed, "was placed there by my aged grandmother, who is very superstitious. Do not think I wish it, or that I believe in any efficacy from it." She was much interested in the account given of the illness of Miss Jay, which had been related to her, and expressed an earnest wish to possess her meetness for the rest that remaineth. She had been a faithful teacher in the Sabbath school.

## AN AGED INQUIRER.

An aged woman of seventy, who attended to the hundreds of little ones attending the school, and was in the habit of listening to the daily Bible lessons taught to them orally, became anxious to know more, and as she did not know how to read, was a *listener* to the Gospel, and she has received light and peace. She was injured while attending to some of her duties, and her rib broken, which confined her some time to her room beneath the school-house. During a visit of one of the teachers she asked some simple questions which were simply answered. When asked: "Marie, who only was crucified for you?" she replied, "Only Jesus Christ, and my prayer shall ever be, Jesus, Master, have mercy upon me."

Another, of whose illness and death an account was sent to the Rev. Dr. Cutler, and whose sister gave to the mission family an interesting fact of an arrangement made by the sisters to have at home a season of prayer and study of the Scriptures for their mutual improvement, and growth in grace, and the knowledge of Him whom to know is life eternal. They had left the school, but were by their life and conversation teachers of righteousness to their kindred and friends.

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## A F R I C A.

It will be seen from the following letters that Bishop Payne is on his way to the United States. He proposes to spend some time by the way, and may be expected here in June.

## LETTER FROM BISHOP PAYNE.

STEAMER ETHIOPE, OFF BATHURST RIVER,  
GAMBIA, Feb. 22d, 1859.

REVEREND AND DEAR BROTHER :

OUR letters, per M. C. Stevens, which sailed from Cape Palmas about a month ago, will have apprised you of our purpose to return to the United States, via Madeira and England. I think you were therein informed that the state of my health forbade my remaining on the Coast any longer than was absolutely necessary for initiating our new brethren, Hubbard and Messenger, into their duties at Cavalla. I omitted to mention that before my departure, the former of these brethren was admitted to the order of Deacons, and the latter to that of Presbyters. It was arranged that brother Hubbard should take the principal charge of Cavalla station, leaving brother Messenger free, while assisting him, to itinerate freely, and as soon as circumstances should justify it, to proceed to Bohlen Station. Brother Rambo, according to his desire, was appointed to Rocktown.

We sailed from Cape Palmas on the 15th at *one o'clock A. M.* After a very pleasant run of two days we reached Sierra Leone, where we were kindly entertained by Rev. Mr. Millward, of the Church of England Mission, and Principal of the Grammar School. We were very sorry to learn that Bishop Bowen had left for a visitation to Lagos a few days before our arrival. It was gratifying, however, to find but one opinion as to his eminent qualifications for his responsible position. Like all Christ's faithful ones he has been already tried here in affliction's furnace. His amiable companion, who had lived in the Colony only long enough to be loved and valued for zeal in every good work, was taken to her rest only a few months ago.

We remained in Sierra Leone one day only, and could, therefore, see but little of missionary operations, and of the Colony in general. What we did see, however, and learn, afforded gratifying proof of progress since my visits in 1841 and 1842. In the excellent Grammar School in charge of Rev. Mr. Millward, I found about seventy students, half of them boarders, receiving, besides the usual instruction in elementary schools, lessons in Latin, Greek, Algebra, and Euclid. This school, indeed, and one connected with it, also under a European teacher, called the *model school*, are the chief institutions of the Mission for its higher training. Some years since

the plan of a *College* was prepared, and a fine building erected for the object at *Fourah Bay*. But it has been found impossible to obtain proper subjects for it, and the project, for the present, is virtually abandoned. This fact, in the history of this older Mission and older community, is suggestive for the conduct of our own more recently organized colony and missionary efforts.

While, however, the time has not yet arrived at Sierra Leone for a *College*, there has been since my last visit most evident progress in religion, education, and material development. In the Church Mission, instead of about 1500 communicants, as in 1842, there are now 3637. I presume there has been a corresponding increase among the Wesleyans. There are now 10 native Missionaries here, and 7 in Yoruba, with a corresponding increase of native assistants. I was pleased to find that two boarding schools had been organized for female education, as well as an orphan asylum on a small scale. Besides the accession to the missionary corps for the schools, there has been a much larger one to society. Scores of young men now occupy various positions such as clerks, tradesmen, or officers civil or military: while this class, with their parents, have passed into the position of comfortable, and in very many cases wealthy citizens. These now, indeed, begin to be a very influential, if not the most influential portion of the community; and the substantial dwelling houses erected and fine well furnished stores opened, since my last visit, attest at once this true permanent substantial wealth of the place. The well furnished market with its busy throngs, the yards, stores, and quay, filled with bags of rice, ginger, groundnuts, and various other kinds of merchandize, the numerous vessels, amounting to some twenty square rigged, besides numerous boats and canoes, all astir (save the condemned slavers) with the din of business, all furnished evidence of the same kind.

Rev. Mr. Millward had previously written to me, expressing his earnest wish to do something for the Kroomen resident at Sierra Leone, and now desired me to visit them with him. I took great pleasure in devoting two hours immediately before we separated to this object. To my surprise I found near one hundred men from the Grebo tribe resident here, besides many more of the proper Kroo people. One of their number, *Walter Lowrie*, formerly in the Settra Kroo Presbyterian Mission, has been for some time past a preacher in one of the Wesleyan Chapels here. The surprise and delight of the Cape Palmas people in finding one so recently from their home, speaking their language, and so well acquainted with all the affairs of their home, were very great. It is earnestly hoped that Mr. Millward may succeed in bringing this long neglected class under the influence of the Gospel.

I was pleased to learn that the Church missionaries here, led on by their earnest bishop, have determined to direct more effort than hitherto to

itinerant labors. I had proof, indeed, that they had already begun this good work, for passing along one of the retired streets I found a European Catechist standing in the midst of a motley group preaching the glad tidings. Thus God puts it in the hearts of his faithful ones to labor now, all abroad. To His name be the praise!

We were hurried away from Sierra Leone too soon, at 10 o'clock Saturday evening. Next day, Captain French very cheerfully assenting, I held services and preached on the quarter deck. The passengers, and as many of the officers of the ship as could attend were present, and gave very respectful attention.

This morning at ten o'clock, we anchored in the position from which I write to you. The town of Bathurst is situated on an island, on the south side of the Gambia, perhaps eight miles from its mouth. The front side, extending a mile along the river, presents from the anchorage a very handsome appearance. Here are the Custom House, Barracks, Governor's House, Hospital and Chaplain's House, with some of the best buildings belonging to merchants and others. Going on shore, however, I soon ascertained that the front is by far the most pleasant portion of the town. The next street is but poorly built, while the third and fourth are for the most part made of native thatched houses, bounded in their rear by a marsh. The land is white sand, which, in the almost total absence of trees, glares fearfully under a burning sun; while its slight elevation—only a few feet above the river—makes it impossible to drain it in the rainy season. It is consequently very unhealthy in this season. The European portion of the town is bounded on the east by the small, square thatched cottages of the *Jolofs*, the original proprietors of the soil, and on the west by similar houses occupied by recaptured Africans and their descendants.

In passing through the streets, the most striking objects are the *Jolofs* and *Mandingos* in their flowing robes, often of snowy whiteness, turbans, with money bags of native leather, curiously wrought, and greegrees of similar materials, inclosing as they say nine words from the Koran, dangling about their necks. Upon these they place a very high value, not only on account of their workmanship, but their supposed potency as charms.

Having made the circuit of the town, I called at the mission house of the Wesleyans. I was very kindly received by the Rev. Messrs. Cooper and Peet, the European missionaries at present in charge of the station there and on McCarthy's Island, 400 miles up the Gambia. In the school taught near the mission house there is an average attendance of 120 scholars, while there are as many as 300 on the roll. The missionaries here, *as at all missionary stations on the Coast, feel in great need of properly qualified European and American catechists and teachers.* Very few of those as yet raised up in this country are qualified to act otherwise than as assistant teachers. The missionaries there, besides laboring for the



more civilized part of the community around them, make efforts to convert the *Jolofs* and *Mandingos*. The former listen respectfully, but the latter always ridicule as often as the name of Jesus is spoken.

According to the last report of the Wesleyan Missionary Society, there were in St. Mary's District, including Bathurst and the southern side of the river,

Communicants .....	270
At Barra, fort and settlement .....	33
At McCarthy's Island, four hundred miles inland .....	96
Total .....	399
Aggregate of scholars in these places .....	376

The number of scholars in the schools, as well as of attendants on public worship, with the Wesleyans, seems but a small proportion out of a population of *six* thousand. And yet there is no other Protestant service except one in the barracks by the British Chaplain, on Sabbath morning, and no other school except one in the same place for soldiers' children, numbering not above *twenty*.

Aware there was an establishment of French Roman Catholics here, I determined to visit them also. I was at first conducted by a lad into a school-room, where I found a Sierra Leona (African youth) instructing perhaps a dozen children from an English primary book containing the leading events in our Saviour's life. The teacher invited me to visit the priest, which I did. As I approached I observed two on the balcony, apparently engaged in reading devotional works, but as I ascended one withdrew. The other, a Frenchman, very politely invited me into a very plain apartment, and entered into conversation through an interpreter. He informed me, that his mission here is under the jurisdiction of the Bishop of *Goree*, and that they are sending missionaries to *Akkra* and *Dahomey*, on the gold coast. I observe by the English papers (though the priest did not mention it) that we are to have them in *Liberia*, also. As I was leaving, at my request, the priest gave me two primary-books in the *Jolof* language, and showed me their Church. This was a neat building, with less peculiarly Romanist than I expected. He said the building is well filled on Sabbath, which did not agree with the account I had from the Wesleyans.

We expect to leave this port for Teneriffe and Madeira to-morrow at 12 o'clock, arriving at the latter place (where we may remain a month) in a week.

## LETTER FROM REV. GEORGE HUBBARD.

WE are permitted to publish the following extracts from a private letter of the Rev. Mr. Hubbard, dated at Cavalla, West Africa, Feb. 10 1859.

## MISSIONARY MEETING.

THE Bishop addressed the meeting first, (those present being native scholars attached to the school and a few natives from the town near), and as he leaves us for Cape Palmas on his way to America to-morrow, it was a farewell meeting. His remarks were most impressive and tender, as he had been so long a time with those present, and so many of them had been spiritually born under his preaching—it was like a father taking leave of his children. He commended them most fervently to God, and besought them to listen to the instructions and teachings of those who were to take his place. Brother Messenger addressed them next, for some fifteen minutes, and very appropriately, and I closed. I never, I think, in the course of my whole life felt more deeply the words which I uttered. God graciously assisted me to pour out my heart to those assembled. I told them of all that was passing in it. I told them that my heart was full, that God was encouraging me through you. It indeed seemed to me most providential that your letters reached us when they did, even to the very hour.

Feb. 11. The Bishop leaves us in about two hours. His departure indeed surrounds me with the most solemn responsibilities, and I tremblingly enter upon the duties of my situation; and in a few weeks my position will be still more one of responsibility, for then Brother Messenger will, probably, leave us for Nitie Lu.

## DEATH OF A NATIVE CHRISTIAN WOMAN.

A few days since (Sunday), I baptized an infant daughter of native Christian parents, and yesterday I read with the Bishop the burial service over the body of one of our native female communicants. This female was, I believe, a sincere Christian; she had been very ill and failing for some days, and as the bishop was himself quite unwell he gave her into my charge. On first visiting her I thought her dangerously ill, and when I called to see her the next day I thought she was dying. L. was with me this time. I talked with her of Jesus, I asked her if she *truly* loved and trusted him; she could not speak distinctly but faintly murmured *yes*. I asked her if she feared to die and go to Jesus; *she did not*. I then kneeled down on her humble bed, a native mat, spread upon the ground in the open air. L. kneeled by me, and the sick woman's *heathen* mother supported her dying daughter's head in her arms. It was to L. and myself a sadly solemn scene, but one which, I humbly trust, carried its lesson to

our hearts. That *same night*, while I was talking to the school of this woman's illness and probable death, and telling them that, perhaps, even then, within a *few rods* of the room in which I was addressing them, their *sister's soul* was passing away from *earth*, that soul was in truth returning to the God who gave it. As I came up from the school into the parlor our good Bishop said to me, "Brother, that woman whom you went to see *has just* died. I believe that *woman's soul is with Jesus*. *This truth alone* is worth all the *lives, all the time* and all the money ever expended in this country in the missionary cause; for *eternity alone* can measure the value of *that one* immortal soul." After the first part of the burial service yesterday in the church (the latter part being at the grave), I addressed the people through an interpreter, and afterward the poor mother of the deceased. She was clinging to the coffin of her dead child, the picture of hopeless grief. I could indeed say little to comfort her, as the blessed hope of the resurrection and the life in Christ Jesus dwelt not in her poor darkened heart, but I thought in my own soul that it might please our merciful God to open the heart of this poor old heathen woman, through the voice of the Spirit of God which spoke to her from her daughter's coffin. I went down the aisle, and placing my hand upon the coffin besought this poor old woman, by the love she bore her dead child (now with Jesus), to become a Christian, assuring her that she would never behold the face of her loved one again if she did not believe on her daughter's God. Alas, my brother, I was made to feel how vain are our poor weak words, if the Holy Spirit of God touch not the heart.

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#### LETTER FROM MISS BALL.

WE are permitted to publish the following interesting letter from Miss Mary Ball, of the African Mission, to a lady friend in New-York.

ORPHAN ASYLUM, *Cape Palmas*, {  
*July 30th*, 1858. }

MY DEAR FRIEND :—The accounts which have reached us of the blessed work of the Spirit in the Churches throughout the United States, have been most cheering, and have led us all to desire and seek earnestly such an out-pouring of His blessed influence upon our own souls, and upon our work here. That gracious promise has been often pleaded in public and private, "Whatsoever ye shall ask in my name, it shall be given you," and our faith, in some feeble measure, has comprehended its fulness, while we have asked that the perishing heathen around may speedily turn to Him, whose

rightful possession they are, ever since the world was redeemed by His precious blood. While there has been no special awakening to the subject of religion, the work of the Lord seems to be prospering in our hands. Among the colonists, there is less supineness and indifference to their own salvation, which all have mourned over in times past. Their interest is evinced by their greater attention to the social prayer-meetings, to the Church services, and to the Sunday Schools. I often wish our dear friends could step into the latter, especially upon our Missionary Sabbaths. Till lately, the children gave nothing to Missions, although some of them are the children of colonists, doing well, but for the last three or four months the contributions have been \$10, \$6, and \$5 90. Most of the money in the girls' school (of which I have charge), is earned by sewing. A very pleasant part of our meetings is the presence of our native schools, and their contributions, which are obtained by the sweat of their brows, in cultivating potatoes and melons, which they sell to the colonists. You will have observed that our contributions have decreased the last two months, which is owing to the very dry season we are having, which makes planting fruitless. I wish I had time to tell you all that rejoices my heart, and fills my mouth with praises of God's silent, but sweet and powerful work among the native population, which, since the war with the colonists, is divided from the Cape by a small river. The distance from the Asylum to the banks of the river is considerable, and then a voyage of about fifteen minutes' duration, has to be made in a canoe, and as I am in a state of single blessedness, generally alone, (for dear brother Hoffman, who is most kind and attentive, is too busy otherwise), but God gives me a strong heart in His protection, and I embark, with one of the larger girls and two native school-boys, without any fear, except that of getting wet, which usually brings on a fever, in my case. In going to the towns, my way lies through the grounds of Hoffman Station, which I never enter without feelings of gratitude to God for what He has done here, chiefly through the instrumentality of a native Christian, N. S. Harris, under the tender and watchful supervision of Mr. Hoffman.

#### VISIT TO NATIVE TOWNS.

I will give you an account of one of my very recent visits to town, which may give you some idea of the blessedness of our work here. After reaching the Station, and resting awhile in the house, I took with me my faithful interpreter (the wife of Harris, and late one of our Cavalla school-girls), and we wended our way to the nearest native town. About three weeks ago, we visited in it the house of Mary, one of our native Christian women; we found she was in the bush, cultivating her rice, but finding her husband at home, I sat down to talk with him, anxious to find what impression Mary's consistent conduct, since she became a Christian, had had



upon him. I found him speaking English, and pleased to talk upon the things of God, of which his head knowledge was great. He gave a most pleasant and unqualified testimony of his wife's goodness, and said *that* fashion was good for women, but for himself, though he believed in God's word, *that* fashion was too hard, his people would laugh at him ; suppose he could go away from his people, then would like to become a " God-man, but it was no use talking, he no fit to do the thing." We told him truly he had no strength of his own, but that in God was the strength of His children, and this would be given him if he sought it. We sought to show him his danger, his corruption of heart, and led him to look forward to the day of Christ's appearing, when those who were ashamed of Him, in this sinful and adulterous generation, should go away into everlasting punishment. After teaching him a short prayer for the influences of the Spirit, we left him, praying for God's blessing upon our visit, and feeling our own inability to help or deliver *one* of these perishing natives from Satan's bondage. A week later, Harris informed us that he thought a great change had come over Himel, (or John), that he had even expressed a desire to be baptized. We rejoiced heartily at this, though, with some anxiety, and in a day or two after I paid him a visit, of which I was beginning to tell you as the first incident of one of my afternoon visits to town. After entering John's house, scarcely before I had time to ask him about his state of mind, I was followed by one of his brothers, who spoke in a most violent, angry manner about John's determination not only to become a Christian, but to take his house from town into the Christian village ; threatening John with the loss of his Christian wife, Mary, and of *her* children, (his other wife he had given up), if he persisted in such a course. Knowing the violence of the passions of these heathen, I trembled for the consequences, should John's anger get aroused ; but he sat, unmoved, by the fire, his agitation being only perceptible by the workings of his face. I could not help telling this enemy of the truth, of those fearful words of the Saviour, concerning the offending of His little ones, after which he left the house. I then asked John what effect this man's words had upon him, telling him they had grieved me, but not surprised or frightened me, for God's word had led me to expect as much. He sat quiet for awhile, and then said with much decision, " What God say to my heart, that I go do ; it say this thing, and my people cannot stop me ; can my people help me ? suppose they laugh now, that no hurt me, it only make me feel bad." At this point, Mrs. H. could not contain her feelings any longer, " O Miss Bail, you hear what he say ? " O ! what a change ! My heart replied, What a change ! when God will work, who will let ? I found from John's conversation afterwards, that his family had called him to talk the matter, two or three nights before, and that upon his telling them his decision to become a Christian, and to leave town, they treated

him violently, and used every threat and persuasion to induce him to give it up, but he was firm. I cannot tell you my feelings when he answered my questions as to his penitence for sin, his faith in the Saviour, his trust in Divine strength, in a manner which left on my mind no doubt of his sincerity, or that it was the blessed Spirit which had wrought this mighty change. He appeared quite strengthened when Mrs. H. repeated to him, in Grebo, those verses where the Saviour tells His disciples, "A man's foes shall be they of his own household, etc." You may imagine, our hearts were softened by the scene of opposition we had witnessed, and by John's patient forbearance, and were strengthened by a view of God's power upon the soul, and that we went cheerfully on to other houses, sowing the precious seed of the word of God.

#### OTHER CASES.

In one house we found a woman who, nearly a year ago, had given good evidence of having received the truth, in the love of it, but was frightened from the profession of it by the threats and cruelties of both husband and brothers. But we found she had not been standing still, the truth had evidently grown, and she listened with deep interest to all we said. Her husband came in, with two or three Kroomen, and they listened intently to our conversation, the husband professing his entire conviction of the truth of Christianity, and said that now he had no objection to his wife becoming a Christian. A precious opportunity was afforded us of speaking to the Kroomen of things belonging to their peace, and they seemed to feel it; may it prove a word in season to their souls.

We entered another house, where both husband and wife seemed not far from the kingdom of God. We endeavored to show them what the Saviour had done for them, and their duty to put their whole trust in Him. They thanked us for our visit, and both promised to be at Church the following Sunday.

#### WE KNEW THAT DEATH HAD BEEN THERE.

Passing out from thence, we saw a fire before a house, by which we knew that death had been there recently, for the spirits of the departed are supposed to return nightly to their homes for some time, and being supposed to be cold, their family build a fire for them to warm themselves by. We found one of the wives within, hoarse with weeping and lamenting for her husband. (As there is little, if any, affection in married life, the crying is a mere custom, though there may be much of sorrow at the *consequences* of a husband's death, as it frequently involves a great change of circumstances to the wife. As she descends, with the rest of his goods, she may have to leave the position of a head-wife, for that of the sixth or seventh

of a poorer man.) The poor woman's mind, how grossly heathen it was ! not a ray of Gospel light had penetrated it ; because she had never witched any one, she thought herself very good. The ground was very stony, but in faith we sowed the good seed, leaving the result in the hands of our Father, hoping soon again to visit her, and wait and pray for the increase.

#### RETURN TO OUR HOME.

But how long I have kept you, and it is now dark, darker than it ought to be, for the river has again to be crossed. Passing through the Station grounds, I visit many a pleasant face, and many hands are stretched out for me to shake. Before leaving, the moon is up, and the whole scene is one of loveliness. The quietness of the river, glittering with the light above ; the deep, dark shadows of the palms and cocoanuts, as they fringe the gentle slopes around ; the home-like village appearance of the colony, on the opposite shore ; and the distant foaming breakers of the sea, as they throw their snowy waters upon the dark brown rocks, all combine to make the scene very fair, and we fain would stop the progress of our gliding canoe, did we not feel the cold land breeze blowing over the mangrove swamps to be injurious. So we hasten on, and soon get home, very wearied, for our strength is small. The candles are lit in the sitting room, and cheerful faces are around the tea-table. Brother H. shakes his head at me, and begins to give me a lecture, but he sees I am waiting to tell him good news, and he stops, and thanks God for what I tell him about John, for he has been an object of prayer with him. He proposes to give him your family name, for you are often spoken of by us. And now, dear friend, can you imagine a work which ought to employ every energy of soul and body, more than ours ? for the heathen, on every hand, are eager to be taught, some the first principles of the doctrine of Christ, and others, their willing hearts directed to the Saviour. O ! pray for us, as I know you do, that we may be more holy, ourselves more patient and self-denying, that we may live *in* Christ, and *for* Him.

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#### SECOND LETTER FROM BISHOP PAYNE,

THE following extracts are taken from a still more recent letter from Bishop Payne :

STEAMER ETHIOPE, SANTA CRUZ, TENERIFFE, }  
February 28th, 1859. }

REV. AND DEAR BROTHER :—We have had a prosperous though somewhat cool passage from Gambia to this place, which we reached at 5 o'clock

this afternoon. At the distance of forty miles (it is visible ninety miles in clear weather) we came in sight of the peak of Teneriffe, fourteen thousand feet high, covered with *snow*. The appearance, and the cool air which came down from and around it, were exhilarating. As we approached more nearly, the sides of the hills and mountains, in many places, appeared terraced, and covered with the prickly pear, in which is deposited the valuable dye, *cochineal*. In sailing up the eastern side of the island we passed a number of white villages and houses ; but *Santa Cruz*, off which we are now anchored, is the most considerable town on this side the island. I regret that we arrived too late for me to go ashore ; and as we leave to-night at 12 o'clock for Madeira, I shall be unable to give any satisfactory account of the place.

I learned, however, from a passenger, that there are in the town two fine, large churches and some other good public buildings. The uniformly white and neatly constructed character of the buildings, gives to the town a very pleasant appearance from the anchorage ; while the terraced hills and mountains in the background, with the rugged, volcanic peaks in the distance, make up a varied and imposing prospect.

The vine, from the cultivation of which the island is chiefly supported, flourishes most in the interior or on the southern side, though it is reared to some extent, no doubt, around *Santa Cruz* also.

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#### REPORT OF REV. E. W. HENING.

THE Rev. Mr. Hening, who is acting as an Agent in presenting the cause of the African Mission, sends us the following Report.

On the 9th of June, 1858, at the close of the Connecticut Convention, a missionary meeting was held in St. John's church, Waterbury, at which many of the clergy of the diocese were present, and a deep and general interest was expressed in the subject of Foreign Missions.

I received at that time from Bishop Williams a cordial invitation to visit all the parishes in his diocese. Accordingly, on the 24th of September following, I went to Connecticut, where I remained until the end of March, and during that time visited forty-four parishes and took a collection wherever it was practicable to do so.

In some cases there were stated seasons for making such offerings, and the rectors deemed it inexpedient to depart from the established rule.



Order of visitation :

Sept. 26, Stratford.	Jan. 2, New Britain.
Oct. 3, St. Thomas', New Haven.	" 3, Unionville.
" 3, St. Paul's, "	" 9, Warehouse Point.
" 10, Guilford.	" 16, St. John's, Hartford.
" 17, Branford.	" 16, St. Paul's, "
" 24, Seymour.	" 23, Christ, "
" 31, Milford.	" 30, Windsor.
" 31, West Haven.	Feb. 6, Glastenbury.
Nov. 7, East Haven.	" 6, South Glastenbury.
" 7, Fair Haven.	" 13, Plymouth.
" 14, Wallingford.	" 13, Watertown.
" 14, Meriden.	" 20, Bethlehem.
" 21, St. Luke's, New Haven.	" 20, Woodbury.
" 21, St. John's, "	" 27, Cheshire.
" 28, Naugatuck.	" 27, Bethany.
Dec. 5, North Haven.	M'ch 6, Waterbury.
" 5, Hamden.	" 13, Litchfield.
" 12, Westville.	" 13, Bantam Falls.
" 19, Middletown.	" 20, Winsted.
" 26, Portland.	" 20, New Hartford.
1859.	" 27, Ansonia.
Jan. 2, Bristol.	" 27, Birmingham.

It is gratifying to state that I was most kindly welcomed everywhere I went, and I trust that the interest so generally awakened may be of abiding service to the cause of missions.

E. W. HENING.

PHILADELPHIA, *March 31st*, 1859.

MISCELLANEOUS.

WE have been favored by Lieut. Whiting, of the U. S. Navy, with the following interesting items of Missionary Intelligence. Lieut. W. has travelled extensively in various parts of the world, and enjoyed remarkable opportunities for observation.

*To the Editor of the SPIRIT OF MISSIONS.*

DEAR SIR :—I have visited most parts of the world, and have seen much of missionary and other operations, and desire to mention to you—and through you, to the readers of the SPIRIT OF MISSIONS—what God has

done, or is doing, in breaking up the fallow places of the earth, and toward converting it into a vineyard of the Lord. Well may we exclaim, in the language of the 126th Psalm, "*God hath done great things for us, whereof we are glad. \* \* \* He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*"

But to appreciate the *present*, we must take a brief retrospect of the *past*.

CHINA, extending from the Caspian sea on the west to the Pacific ocean on the east, and embracing, with the exceptions of Asia Minor, Syria, and Arabia, on the southwest, the Russian Possessions on the north, and Persia, British India, Burmah, and Siam, on the south, the whole of Asia, with a population of more than *one third of the whole human race*, well deserves our first attention.

For many years no foreigner was allowed to enter this vast territory, and all Christian influence was virtually excluded. The first missionaries to the Chinese were sent out from England in 1807, but unable to enter China itself, established themselves at Penang, Batavia, and other adjacent islands and countries, hoping that by exerting, as an opportunity offered, influence upon the Chinese who might visit those places in their junks for mercantile traffic, the germ of Gospel Truth might be sown in the hearts of some of these wandering traders, and, by them, be taken back to their native country ; but no visible results ever followed these endeavors.

In 1829 foreigners were permitted to visit Canton, and of course missionaries were among the first to avail themselves of such permission, but were not allowed to set foot on any other portion of Chinese soil. For thirteen years they were restricted to this one point, until by the treaty of 1842, at the close of the war between England and China, the five ports, Shanghai, Ningpo, Fuhchow, Amoy, and Canton, were opened to them. At these few points on the coast, the pioneers of Christ's army established themselves, and here they have labored, almost in hope against hope, for the last sixteen years, in endeavors to disseminate thence among the Chinese, the light of Gospel Truth, while the vast interior lay shrouded in pagan darkness.

But the treaty with China, just effected by Mr. Reed, the American Minister to that country, has opened that vast interior to any who choose to penetrate it. One article gives Americans and another foreigners (and of course missionaries) access to every part of the Empire ; another acknowledges the beneficent character of the Christian religion, and secures for its missionaries protection in the exercise of their calling, and to its followers, whether native converts or foreign professors, immunity from persecution of any kind on account of it.

Nor is the importance of this treaty confined in its influence to *China*.

By treaty with many of the surrounding barbarous provinces, as Thibet Cambodia, Cochin China, and others, China maintains an Envoy at these inferior courts, who is entitled to interfere in all their domestic arrangements ; and as it is the belief of these courts that it is obviously their interest to continue on good terms with their powerful neighbor, it is in vain for missionaries to hope for even *toleration* from the officials in these adjacent countries, so long as it is known that China withholds her good will. This change in the policy of China will probably reflect a favorable influence in their behalf in all the neighboring provinces.

JAPAN has been of late years, even more rigidly than China, excluded from all foreign, and especially *Christian* ingress. It is the only country on the face of the globe where *God is excluded by the law of the land*. In 1550 the Roman Catholic religion was introduced there, but extirpated in 1640 by the massacre at Firenda of all the remaining Christians existing in that Empire, and a monument was erected by the Japanese at that place, bearing this inscription :

*"As long as the earth endures let no Christian presume to set foot within the Empire of Japan; and be it known, that, should any dare to disobey this law, though it were the King of Spain in person, or even the Christian's God, or the great God of all himself, he shall immediately have his head cut off."*

And the annual festival of trampling on the cross, as the emblem of Christianity, a festival maintained until recent years, but now obsolete was established.

The exclusiveness of Japan was first broken by the American Expedition under Commodore Perry ; and in a recent treaty between the United States and Japanese Governments, effected by Townsend Harris, Esq., Christians are allowed to reside in the Empire, to erect houses of worship, and are assured in the peaceful observance and practice of their religion. Missionaries with their families have been invited by the Government of the islands to settle in Japan, and promised its protection. Heretofore the Dutch, when making their annual visit, have been required to surrender their bibles and prayer books into the hands of Japanese custodians ; *now* that requirement is annulled, and the festival of trampling on the cross declared to be by law forever abolished.

BURMAH, until recent years, was considered the stronghold of Buddhism. The origin of Christian missions to that Empire may be said to date from the arrival there of Dr. Judson from the United States, 1813. It is true Messrs. Chator and Marton were sent out as missionaries to Burmah from England six years previously, but it was only under Dr. Judson that Christianity obtained foothold there ; it has since spread with astonishing rapidity, and now the residence of missionaries in Burmah is comparatively secure, and the Karens in that country may be almost called a Christian people.

And in BRITISH INDIA, OR HINDOSTAN ! who can tell what are the ultimate purposes of Heaven in the convulsions that have recently revolutionized that country ? The East India Company, that has heretofore been a powerful antagonist to missionary action, is abolished, and the free ingress of missionaries there, under the Christian influence of England's Queen, secured.

In connection with India, I will mention an incident which occurred not a great while since in Philadelphia, and append a request, which is the principal object of my letter. At one of the daily union prayer meetings at Jayne's Hall in that city, a clergyman rose and said that he had just left Mrs. McMullin, the aged mother of a late missionary to India, who with his wife and children had been massacred at Futtehpore, by *Nena Sahib*. Her extreme age and infirmity prevented her attendance in person, at the prayer meeting, but the speaker bore a request from her to her Christian friends assembled there, that they would pray for the conversion and salvation of *Nena Sahib*. The request produced much feeling as the expression of Christian love and charity ; but to some it was also recommended by an additional motive in the advancement of Christ's kingdom in India. It is well known that *Nena Sahib* is the most influential leader among the native Hindoos, hence his conversion would be the more noticeable, and the more important, and if his influence, exerted hitherto with ferocious bitterness *against* everything bearing the *name*, or even the *semblance* of Christianity, should be hereafter employed in its *favor*, his conversion would be perhaps the most signal triumph achieved by missionary effort in India. A gentleman next rose at this prayer meeting and said he should leave the next morning for the West, stopping at several places where daily prayer meetings were held, and at each place where opportunity allowed, would request prayer for *Nena Sahib*. Another said he should leave the following day for the South, and would have similar requests communicated at the prayer meetings in the various cities through which he passed. I *know* that prayer for the Hindoo chief has been offered in many places in the United States.

I related this incident lately to a missionary about to sail for India, and he took much interest in it, and said that his missionary field in that country lay nearest of any to the residence of *Nena Sahib*, and that he would take special pains to convey to that chief himself information that he had been prayed for generally throughout the United States.

I believe in the efficacy of prayer. I believe that the prayers of God's people avail much ; and *prayer* is ever in our power, though all things else may fail. And I would ask all who concur with me in that belief, to PRAY FOR THE CONVERSION OF NENA SAHIB.

THE ISLANDS OF THE PACIFIC are studded with missionary stations. any tribes, which a few years ago were ferocious cannibals, are now



peaceful Christian communities, and others, seeing the prosperity and advantage thereby attained by their neighbors, are desirous that missionaries should also come and settle among *them*.

An interesting incident was lately related at Boston by a sea captain belonging to that city. He said that when in command of a ship in the Pacific, he had occasion to stop at one of the Feejee islands, supposed to be inhabited by cannibals, and visited the shore in a boat thoroughly armed, for fear of an attack from the natives, when to his surprise he was met and addressed in English, by the chief of the island, who told him that he and his people were all Christians, converted from their former wickedness by a missionary from the United States, and asked him to go to his hut and remain until the next morning. He went, and at the close of the day, the Feejeean told his guest that it was his custom at the end of each day to thank his Heavenly Father for the day's blessings, and implore his protection for the ensuing night, and asked the Bostonian to pray. The narrator said he had then never prayed in his life, and *could not pray*, and was obliged to tell his host so; and the Feejeean kneeled down and prayed for *him*. It seemed like carrying coals to Newcastle, the *Feejeean* praying for the *American*! And that prayer, the sea captain said, was the means of his subsequent conversion to God, and ultimately brought him to the foot of the cross.

That sea captain is now a missionary to the heathen.

AFRICA, I visited about 15 years since, in 1843, 1844 and 1845, and my attention was particularly attracted to the missionary *schools* then in operation there; and I thought I saw in them the germ of THE FUTURE CIVILIZATION AND EVANGELIZATION OF AFRICA.

The Government of the various tribes in Africa is *monarchical*, but not generally *hereditary*, particularly the subordinate kings, chiefs, and headmen, who are chosen from the most influential men in their settlements. The youth educated at the mission schools would, by the information there acquired, be much superior to their wild, savage fellow-countrymen, and when in advancing years, they left the schools and returned to their native homes, would penetrate regions inaccessible to the missionary, and in course of time, naturally be selected as the head-men of their respective towns and villages, and by their influence *prepare the way* for the subsequent labors of the Gospel of the missionary. It is just about the time that this heaven should begin to work apparent results.

In ROMAN CATHOLIC EUROPE, the labors of "the American and Foreign Christian Union" are producing astonishing results. Multitudes are asking for the *living bread*, and are no longer satisfied with the *stone* which the Church of Rome would give them in its stead. Spain, once the most intolerant, is now the most liberal of Roman Catholic countries, and no longer persecutes evangelical teachers, or prohibits the Bible to her people: and a Protestant chapel is erected in Rome itself.

But from *Eastern countries* let us turn to *our own land*, and contemplate the wonderful effusion of grace which God has poured out, during the past year, upon the United States ; and reflect if these things are not connected ! and ask ourselves what is our duty as Christians ? Shall we stand in the market place all the day idle, when God has thus opened the gates of his vineyard ? And while we “praise the Lord for his goodness, and for his wonderful works to the children of men,” let us not forget that “it is He that hath made us, and not we ourselves ;” and that “we are His people, and the sheep of His pasture.”

I remain, dear sir, very truly yours, &c.,

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#### A PLEASANT NOTE.

*To the Secretary of FOREIGN MISSIONS.*

DEAR SIR—As a lover of Foreign Missions, or rather of the glorious work of evangelization, at home or abroad, allow me to express my pleasure and thankfulness at the recent decision of the Board, that our church should share the privilege of entering with the glad tidings of great joy the open door of Japan.

May He in whose hands are the silver and the gold, and who turneth the hearts of men as rivers of water, raise up both means and missionaries for the work, and with these may He pour upon us as a church more plentifully than ever before the spirit of grace and of supplication !

I had hoped that with April's new quarter I might have had the pleasure of adding my mite to the fund of the new mission, but am disappointed in finding that the Christmas and Epiphany offerings I already sent are as large a proportion of my income as I feel justified in so appropriating, lest other claims be neglected. I should not have troubled you with these few lines, after thus deciding, had not the thought aroused to me, how many others in our church, who really feel the warmest sympathy, may be deterred from any expression of their true interest, for the same reason, namely, that the work of missions having long been very near their hearts they have already offered as large a portion of the dollars and cents of their present means as they had at their disposal, and so can only offer the incense of prayer and God's grace to watch in the same with thanksgiving. Amen !

WE take the following from a recent letter published in the *Journal of Commerce*, of New-York.

U. S. FLAG SHIP POWHATAN, }  
HARBOR OF HONG KONG, Feb. 2, 1859. }

Such is the commercial, as well as geographical importance of the recent English expedition up that noble river of China, and the noblest in all the East, that the readers of the *Journal of Commerce* will be interested in the details relating to Hankow and its vicinage, the centre of an immense population, and destined soon to be the centre of an immense foreign commerce.

As I have before remarked, Hankow is 620 miles above Shanghai, which, however, is not immediately upon the Yang-tse-Kiang, and 450 above the city of Nankin. On the 4th of December, 26 days after leaving Shanghai, the fleet anchored without molestation before the ancient and populous city of Hankow.

Hankow is situated in lat.  $30^{\circ} 30'$  north, and in lon.  $114^{\circ} 10'$  east. The city has two fronts, one upon the Yang-tse, about three miles and a half long, and the other upon the How, a tributary of the Yang-tse, about three miles long. At this junction the Yang-tse is about one mile wide, and runs in a northeasterly direction.

Here, then, are three immense cities, in the very heart of the Celestial Empire, and almost in contact: Wa-chang, Han-yang, and Hankow, standing in a triangle, and in sight of one another, and separated only by a river, forming a kind of heart, from which the prodigious commercial activity of China circulates to all parts of the empire. The Abbe Huc says the three cities were calculated to contain *eight millions* of people, and they are so closely connected by the continual going and coming of a multitude of vessels, that they may be said almost to form a single city. Such, however, has been the devastation made by the rebels in other years, and the suspension of commerce and trade, that the English visitants thought the present population does not exceed three millions.

The shop-keepers and people generally, with whom the English conversed, manifested a unanimous desire to trade, and expressed great satisfaction when they were told that in all probability the port would soon be open to foreign commerce. In the shops were seen a good proportion of Manchester calicoes, shirtings, piece goods, etc. In so short a stay, however, it was impossible to form any reliable estimate of the commercial capabilities of the city, when peace should be fully restored to the country, by the defeat and subjugation of the rebels, and when kind and confiding relations should be fully established with the rest of the world; while the fact was patent that this is the entrepot for the productions of the adjoining provinces, and the most natural and convenient point from which any demand which might exist in them for English manufactures and others, could be supplied.



## INTELLIGENCE.

MISS J. R. CONOVER, of the China Mission, arrived in New York on the 1st of April, in the ship *Sword Fish*, from Shanghai.

RETURN OF MISS BRITTAN.—Recent advices from Africa mention the failure of Miss Brittan's health, compelling her to relinquish, for a time, her labours in the Mission, and to return to the United States.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, No. 19 Bible House, from March 15th to April 15th, 1859.

FROM	FOR	PACKAGE.	No.	FORWARDED BY
<i>Va.</i> , Miss S. K. Smith	Rev. E. W. Syle, Chi	One Box.....	32	Ship "Talbot."
<i>Pa.</i> , Burns & Sieg, .	Miss L. M. Fay, "	" Parcel, ....	33	" "
<i>Va.</i> , Miss S. K. Smith	Mrs. E. W. Syle, "	" " ....	34	" "
<i>Ga.</i> , Mrs. Stiles, . .	Miss L. M. Fay, "	" Box, ....	35	
" Miss I. C. Habersham, . . . . .	Girls' School, "	" " .....	37	" "
<i>N. Y.</i> , M. M. . . . .	Mission School, "	Two Parcels, ..	38-9	
<i>Ga.</i> , Mrs. Stiles, . . .	Cavalla School, Af.	One Box, .....	25	
No advice, by Adams Express, . . . . .	T. J. Thompson, "	" " .....	26	

## Acknowledgments.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 15th to April 15th, 1859:

<i>Maine.</i>	
<i>Bangor</i> —St. John's .....	\$10 00
<i>Portland</i> —St. Stephen's, for Japan.....	17 50 \$27 50
<i>New-Hampshire.</i>	
<i>Claremont</i> —From "S.," for Japan .....	10 00
<i>Vermont.</i>	
<i>Arlington</i> —From a Lady, for Japan, through Rev. E. H. Canfield.....	100 00
<i>Brattleboro'</i> —St. Michaels, for Japan.....	11 25

*Randolph*—Grace .. ... \$4 00 \$115 25

*Massachusetts.*

*Wilkinsonville*—Rev. W. S. Child..... 10 60

*Rhode Island.*

*Bristol*—St. Michael's, \$23; Japan, \$2..... 25 00

*Connecticut.*

*Ansonia*—Christ Ch..... 14 50  
*Marbledale*—From N. S. Wheaton, for Af .. ... 20 00  
*Newtown*—Trinity .. ... 37 09  
*North Canaan*—Christ Ch. .... 4 00  
*Oxford*—St. Peter's..... 3 00  
 " From the Misses Van Wageningen, for the Wm. H. Delancey Scholarship, Af... 20 00



<i>Pine Meadow</i> —St. John's, for	
Af .....	\$5 00
<i>Quakers' Farms</i> —Christ Ch....	4 60
<i>Southport</i> —Trinity .....	24 00
<i>Watertown</i> —Christ Ch., Af.....	20 00
<i>Weston</i> —Emmanuel .....	5 00
<i>Yantic</i> —Grace .....	4 13 \$161 02

## New-York.

<i>Brooklyn</i> —Christ Ch., for Ja-	
pan.....	25 00
<i>Manhattanville</i> —St. Mary's, ad-	
ditional .....	10 00
<i>New-York</i> —All Saints'.....	36 70
" American Bible Society, for	
printing the Scriptures in	
China .....	500 00
" Christ Ch.....	157 38
" Incarnation, "J. H. E.," for	
Japan .....	100 00
" St. George's, a member,	
through Rev. Dr. Tyng...	1 00
" St. Peter's, the Misses Ro-	
gers Female Institute pu-	
pils, for Cape Palmas Or-	
phan Asylum .....	27 25
" From Miss Esther Turner,	
for Turner Scholarship.Af.	20 00
" From Horatio G. Stevens,	
Esq., for Japan.....	25 00
" From Messrs. Robert Hoe	
& Co., allowance on bill	
of press for Mission in	
Chi.....	43 50
<i>Potsdam</i> —Trinity.....	12 08
<i>Sag Harbor</i> —Christ Ch., from	
friends, for Japan .....	2 00
<i>Yorkville</i> —Redeemer.....	15 00 974 91

## Western New-York.

<i>Aurora</i> —St Paul's.....	4 22
<i>Fulton</i> —Zion.....	3 42
<i>Homer</i> —From "H." for Japan..	10 00
<i>Rochester</i> —St. Luke's.....	65 00 82 64

## New-Jersey.

<i>Elizabeth</i> —Christ Ch.....	7 50
<i>Moorestown</i> —Trinity S. S., for	
Japan.....	13 50
<i>Mount Holly</i> —St. Andrew's....	22 00
<i>Newark</i> —From a friend, for Chi.	
and Japan.....	10 00
<i>Newtown</i> —Christ Ch.....	10 00 63 00

## Pennsylvania.

<i>Allentown</i> —From Rev. S. K.	
Brobst.....	2 00
<i>Bucks Co.</i> , Morgantown — St.	
Thomas', for Af.....	10 00
<i>Crawford Co.</i> , Conneautville—	
Trinity.....	1 75
<i>Lock Haven</i> —St Paul's.....	15 00
<i>Lower Dublin</i> —All Saints', for	
Af.....	23 50
<i>Norristown</i> —St. John's, †.....	26 62
<i>Philadelphia</i> —Covenant, for Ja-	
pan .....	106 31
" Holy Trinity.....	20 00
" St. Luke's S. S., for China,	
\$2; for Japan, \$25.....	50 00
" St. Paul's, for Japan .....	127 50
" St. Stephen's, a member, for	
Japan.....	10 00

" From "A. C. R.," for Chi.,	
Af., and Japan, \$10 each.....	\$30 00
" "G. T.," for Chi., Af., and	
Japan, \$5 each .....	15 00
" "E. H. T.," for Chi. and Af.,	
\$3 33 each .....	6 66
<i>Reading</i> —Christ Ch.....	25 00
<i>Rockdale</i> —Calvary Ch., for Ja-	
pan, \$10; S. S., for Chi.,	
\$10.....	20 00
<i>Towanda</i> —Christ Ch .....	10 00 \$499 34

## Delaware.

<i>Lewes</i> —From "X.".....	20 00
<i>Newark</i> —From S. M. Curtis,	
Esq., for Japan.....	10 00 30 00

## Maryland.

<i>Anne Arundel Co.</i> , Severn Par.—	
St. Stephens'.....	10 00
<i>Baltimore</i> —Emmanuel, for In-	
terior Sta., Chi., \$5; a few	
Ladies, for educ'n boy in	
Chi., \$40; Af., \$155.....	695 00
" Grace, for the Interior Sta.,	
Chi.....	500 00
" St. Paul's, for the Interior	
Sta., Chi.....	51 50
" Through Mr. Easton, for	
the Interior Sta., Chi .....	10 00
" From the Rt. Rev. John	
Johns.....	23 00
<i>Baltimore and Harford Cos.</i> —	
St. John's.....	5 00
<i>Catonsville</i> —St. Timothy's, for	
Af., \$25; Japan, \$20. ..	45 00
<i>Frederick Co.</i> , Frederick — All	
Saints', from a member,	
for female education in	
Af., \$20; for do. in Chi.,	
\$20; Japan, \$20.....	60 00
<i>Harford Co.</i> , Emmorton — St.	
Mary's.....	20 00
" Rock Spring, Christ Ch.....	5 00
<i>St. Mary's Co.</i> , Charlotte Hall—	
All Faith Par., †.....	5 00
<i>Talbot Co.</i> , Easton—From Mrs.	
James L. Martin.....	8 00
<i>Upper Marlboro'</i> —Trinity.....	14 65
<i>Washington, D. C.</i> —Christ Ch.,	
for Af.....	48 00
" Trinity, for the Interior	
Sta., Chi.....	302 50
" From "H. & L." for Chi.	
and Af.....	10 00
" From Sigma.....	10 00
<i>Washington Co.</i> , Hagerstown—	
St. John's, for Af.....	10 50 1835 18

## Virginia.

<i>Augusta Co.</i> —Boyden Chapel,	
from Miss C. Crist. ....	2 50
<i>Caryswood</i> —"A little girl's ear-	
nings, for Af." .....	1 00
<i>City Point</i> —St. John's, \$12 61,	
for Interior Sta., Chi., \$10 22 61	
<i>Charlottesville</i> —Christ Ch.....	273 50
<i>Dinwiddie Co.</i> —Bath Par....	29 61
<i>Fairfax Co.</i> —Theo. Seminary,	
for Interior Sta., Chi.....	300 00
<i>Fauquier Co.</i> —Leed's Ch., from	
a lady, for Japan .....	5 00
<i>Fredericksburg</i> —St. George's,	
\$200; Japan, \$156.....	356 00

Gloucester Co.—Arlington Par., from Mrs. R. S., for Japan	\$10 00
Henry Co., Patrick Par., Martinsville—Christ Ch.	20 00
King George's Co., Hamstead—St. Paul's, for the Interior Sta., Chi.*	25 00
Old Point—Centurion Ch., for the Interior Mission, Chi.	10 00
Prince Geo. Co.—Merchants' Hope Ch.	10 00
Portsmouth—Miss E. Redman, †	3 00
Richmond—Mr. Lefebvre's Sch., for the Interior Sta., Chi., \$30; Miss'y Soc., for do., \$170	200 00
Westmoreland Co.—Cople Par.	9 80
Miscellaneous—Jas. Saul, Esq., for Japan	25 00
	\$1303 02

## North Carolina.

Deep River—St. Marks, \$2 from a lady, for Japan; \$3.	10 00
Henderson—Holy Innocents.	6 00
Louisburg—St. Paul's.	3 90
	19 90

## South Carolina.

Beaufort—St. Helena, for Af. and Japan.	45 00
Berkely—St. John's, \$29 35; for Af., \$6.	35 35
Charleston—St. Michael's, \$51 30; for Japan, \$10.	61 30
"St. Luke's, for Chi., \$25; Af., \$20; Japan, \$75.	120 00
"St. Peter's Working Soc., for Mr. Toomey, Af.	100 00
"St. Philip's, for ed. Ann Browne, Af.	75 00
James' Island—St. James' Ch., \$16 14; S. S., \$1 04.	18 08
Pineville—Upper St. John's colored cong., for Af.	2 00
Statesburg—Holy Cross.	33 00
Waccamaw—All Saints', for Af.	223 00
	712 73

## Georgia.

Ogeechee—St. James', \$25 50; from Miss A. K. Williams, \$1.	26 50
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## Florida.

Pensacola—Christ Ch., †.	35 50
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## Alabama.

Marion—St. Wilfrid's.	15 80
Tuscaloosa—Christ Ch.	50 00
	65 80

## Mississippi.

Pass Christian—Trinity Female Seminary Miss'y Soc., for Af., through Rev. T. S. Savage, M. D.	20 00
"From A. Duncan Savage, for Mr. Thomas Toomey, Af.	18 48
	38 48

## Louisiana.

St. Francisville—Grace	20 00
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Miscellaneous—Jas. Saul, Esq., for Af., subject to disposal of Bishop Payne.	\$50 00	\$70 00
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## Texas.

Fort Belknap—Mr. Thos. Kelly	11 50
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## Ohio.

Cross Creek—St. James', from J. & A. Cunningham, for Japan.....	2 00	
Gambier—From Mr. J. S. Sams, for Japan.....	10 00	
Newark—Trinity .....	20 00	
Springfield—Christ Ch., for Japan, \$20; S. S., for Af., \$7 50.....	27 50	59 50

## Illinois.

Rockford — Emmanuel, from Mrs. M. Weldon, for Ja- pan .....	10 00	
Princeton—C. H. Colton, Esq., for Japan .....	2 00	
Waukegan—Christ Ch. S. S., for Bassa Cove Sta. ....	3 00	15 00

## Tennessee.

Knoxville—From "A Friend," for Japan.....	20 00	
Memphis—From Rt. Rev. J. H. Otey, D. D., for Af.....	87 00	107 00

## Missouri.

Hannibal—Trinity.....	5 00	
Lexington—Christ Ch.....	4 40	9 40

## Iowa.

Iowa City—Orphans' Home of Industry, for Japan.	1 00
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## California.

San Francisco—Trinity S. S.	4 00
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## England.

London—From John W. Cater, Esq., for Chi. and Japan, through Stewart Brown, Esq.	100 00
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## Miscellaneous.

"From Carrie," for China, Af., and Japan.....	3 00	
Anonymous.....	10 00	13 00

## Legacies.

<i>Bridgewater, Conn.</i> —Bequest of Miss Mary A. Smith, $\frac{1}{2}$ ...	15 00	
<i>Providence, R. I.</i> —From the es- tate of Charles F. Harris, Esq., $\frac{1}{2}$ .....	400 00	415 00

6,842 04

Am't previously ack'd, 39,491 42

Total since 1st Oct., 1858, \$46,333 46

\* \$150 received from this parish, were erroneously credited to Pr. George Co., in Annual Table of 1857.